VOL. IV. NOVEMBER, 1889. No. 11.

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CONTENTS.

Henry Wilder Foote. *A. P. P.* - - 481
SERMON: The Religion of Fear and the Religion of Love. *Rev. B. F. McDaniel.* - - - - - - - 481
How to Read the Bible. *John Tunis.* - 484
The Second Sunday Service. *Edward Foster Temple.* - - - - - 486
Our Western Work. *George Batchelor.* 487
S. S. G. *T. P. Wilson.* - - - - 495
The Claim of Mr. Pentecost that Belief in God is an "Unproved Theory." - 495
The Unknown and the Known. *John W. Chadwick.* - - - - - 497
The Old Bible Stories. *Brooke Herford.* - - - - - - - 497
Mr. Savage's Prayer. - - - - 501
Is the Proposed Ethical Basis for Unitarianism Honest? - - - - 502
The Proposed New Organization of Unitarian Women. *James T. Bixby, Ph. D.* - - - - - - - 503
The Suggestion of Rev. John Page Hopps. - - - - - - - 504
The World's Most Precious Gospel. - 506
The New Seattle Church. *T. V.* - - 507
Thoughts about God. *A. P. B.* - - 508
A Trip Over the Sea. *J. T. Sunderland.* 508
One Upward Look Each Day. - - 517
Editorial Notes. - - - - - - 518
An Explanation. *John Coleman Adams.* - - - - - - - 521
Universalist Notes. *J. C. A.* - - 521
English and Foreign Notes. *J. C.* - 522
Literary Notes. - - - - - - 523
The Reviews and Magazines. - - 524
News From the Field. - - - - 524
Jottings. - - - - - - - 528

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

Vol. IV. NOVEMBER, 1889. No. 11.

HENRY WILDER FOOTE.

He walked with Christ from day to day,
And found in him the blessed Way.

The Master loved the soul so fair,
And stamped his heavenly likeness there.

The Spirit's gift of grace and truth
Fulfilled the beauteous hopes of youth.

The priest of God, with culture fraught,
Drank deeper lore than schools have taught.

His secret owned the sacred page
Of bard and prophet, saint and sage.

Yet high as rose the Altar's word,
Life answered voice in fine accord.

Earth had no charm or prize to lure,
No stain has soiled the record pure.

That look and tone, so strong to win,
Revealed the goodness warm within.

How quick another's hurt to feel,
And wise to pour the balms that heal!

Both near and far the streams were sent,
For rich and poor a sacrament.

Oh, gentle one, yet robed with might,
In shade or shine thy path was light;

And all thy care, or grief, or pain,
Through patient trust, enhanced the gain.

In faith we see thee onward press
To loftier heights of holiness:

But still we claim the mystic tie
Of friendships that can never die,

Nor doubt thy tender heart will be
With those who mourn, and yearn for thee,

Till face to face the sundered meet
In union changeless and complete.

A. P. P.

Concord, Mass.

THE RELIGION OF FEAR AND THE RELIGION OF LOVE.

A Sermon, by Rev. B. F. McDaniel, San Diego, Cal.

There are two distinct types of religious thought in the world, one dominated by the spirit of fear, the other by the spirit of love. Motives so diverse cannot both be fundamental. No religious system nor moral agency can have for its central principles motive powers so contradictory and mutually exclusive. If the mind is dominated by one, the other is cast out; the attitude of the mind also with reference to these motives is an index of religious culture. The spirit of fear is the attitude and temper of the primitive, unenlightened mind; the spirit of love marks the more mature growth of the soul. After ages of partial sight and of misconception of the Divine Being and government, after many ethnic religions had embodied the incomplete thought and uncultured emotions of the mind, the truth began to grow clear that the petty passions of the human breast, the fitful and selfish motives that impel to human action, have no place in any exalted spiritual conception of God. In a mythological, anthropomorphic religion, like that of Greece and ancient Judaism, the Deity was fashioned closely after the image of man. What it was customary for man to think and do, was deemed right for God. The ideal moral element was feeble. In later Judaism and the higher thought of Greece and Rome, this element grew stronger as a motive power and assumed noble expression. But, still, fear was predominant. The filial feeling, however, was awakening, and reaching out toward that beautiful, devoted life which has been the glory of the human soul in the ages since. Its morning hymn was heard over Bethlehem's hills when Joseph's child came to a waiting world. Its glad evangel was spoken when the beatitudes fell from his lips, to change forever the character and purpose of religion.

With the gospel of Jesus so distinct-

ly a gospel of love, how comes it that the prevailing forms of Christianity have taken a different tone and wielded a different influence?

Simply because the Gospel of the sermon on the Mount was too ideal for the age. The grasp of the old spirit of fear could not be shaken off nor even loosened all at once. Like all other phases of human improvement, it must come by growth and development.

It was a radical change of principles that Jesus inaugurated. The old religion said: "Thou shalt not," the new, "Thou shalt." One incited by threats, the other by promises. One appealed to fear, the other to love. One dealt out temporal rewards and punishments, the other disclosed visions of eternal joy. One was the love of law, the other the law of love. Paul keenly felt and forcibly stated these differences. How eloquently he dwells on the emancipation of the Christian from the bondage of fear into the glorious liberty of the children of God!

He saw that while the old religion repressed, the new would develop men, because one required a life of external obedience, the other purity of heart and a life of faith. The horizon of the old religion was earthy; the new religion made this life the morning of an eternal day, wherein the boundless capacities of the soul should find fit exercise.

Of all the apostles and immediate disciples of Jesus, Paul alone had the breadth of mind and largeness of spiritual culture needed to grasp the spirit and purpose of the Great Teacher. Yet there was one other whose loving spirit brought him very near to the heart of the Master. The Apostle John, whether the author or the inspirer of the gospel and the epistles ascribed to him, voices the spirit of Jesus most beautifully: "God is love; and he that abideth in love abideth in God, and God in him. There is no fear in love; but perfect love casteth out fear."

This is the serenity of a religious spirit, lifted above the lower passions of human life and the murky atmosphere of despair into a sure consciousness of the living, all-loving Father; but never forgetting the word of the Great Teacher, that "he who loveth God shall love his brother also." Love and light, in John's view, are the twin ministries of the gospel, and all belief, profession, and living are to be tested by them. "He that loveth abideth in the light; he that hateth is in darkness."

The simple beauty of this teaching might seem to the superficial mind its only merit, but like Jesus, his teacher, and Paul, his fellow-laborer, John was keenly sensitive to moral evil. But he saw that it could not be cast out except by planting in the heart the stronger principles of truth and love. Truth alone will supplant error and falsehood, goodness alone will displace wrong, love alone will drive out enmity; and truth, goodness, and love, which are the character and energies of God, are the character and energies of the godlike man.

How sad it is that we are compelled by the truth of history to notice the early, wide and continued departure of the Christian world from this high ground, made so plain and inviting by Jesus, Paul, and John!

The first public words of Jesus were blessings. He did not come breathing out the terrors of the law. He did not come with a burden of woe to lay on weak, erring man. He did not add reproaches and scorn to the load of sin that men and women were blindly staggering under. He, the purest and noblest, did not exalt himself, even in the midst of the basest. He opened his heart, he lifted up his voice, he stretched forth his hands to defend the weak, to succor the fallen, to shield the outcast, to lift the burden of sorrow and sin from their minds and hearts. The world hated them; he won them to truth and goodness with love. The world hated them, and because of the rebuke of his loving, righteous life, it hated him. And though that hatred has passed with its occasion into history, the world stands yet with amazed, uncomprehending eyes before that noble, loving life, as if the heavens had opened, and the hidden glory of the supernal had shown athwart these earthly ways.

Had men taken Jesus at his word, there would be no mystery, no miracle needed to make plain the *beatitude* of such a life, the divineness of such a spirit. If Christians now would take Jesus at his word, with all the errors of the past to warn, with all the truths to guide, with all the noble lives to inspire, how different would be the spirit and purpose of their lives! Could they, who listen and muse week after week, month after month, year after year, as the sublimest truths fall on their ears, realize the deep spiritual significance of this life of ours, how would the dull minds be kindled by the flame of higher desire, and the purposeless lives be transformed by energies now unused!

Perfect! Not in the small measure of custom or expediency, not by the common standards of human excellence! Jesus would not suffer his followers to look even upon him as the ideal they should aspire to. "Be ye perfect, even as your Father in heaven is perfect." Not of fear was that appeal. Not to fear was it made. It came from the spirit of love, from a high sense of the moral and spiritual capacities of man, from the conviction of man's filial relation to God.

In contrast with this ennobling view of man and God, this beautiful revelation of the spirit of love, look for a moment on that of so-called Christian theology. I have it before me in Michael Angelo's Last Judgment.

It is a masterly creation of art. Here is a scene to touch the founts of emotion. The angels from above and the demons from below are hurling the doomed to the regions of darkness and woe. Down, down they fall, with agony in every feature, despair in every look. The Prince of Evil grimly surveys his conquests. His minions throng the courts of hell and like ghouls pursue their prey. The archangels on high sound the trumpets of doom. In long winding columns the saints mount to the seat of glory, where high over all sits enthroned Christ, the Judge. But not on their faces or his is a single sorrowful look on their brothers and sisters downward hurled. Not a tear drops in sympathy with their awful fate. Not a hand stretches out to save one unhappy soul from hell. This the Christianity of the "friend of sinners?" There is no Christianity in it. Not from the great human heart of Jesus could it have come. It is the barbaric fancy of Augustine, Calvin, and Edwards. It is an idea repugnant to the Christian spirit, a reversion to heathen mythology.

The more rational spirit of our age has tempered it, modified its features, and refined away some of its grossness and barbarity; but the prevailing religious teaching is still inspired by the spirit of fear, the divine government is held to be penal after the petty retributive spirit and methods of man, and not disciplinary and saving according to the perfect justice and love of the higher thought of God. This higher thought of God, which casts out all fear and selfishness, may seem to make little headway against the crude, selfish, barbaric mythology of current belief; but the persuasion is growing more clear and deep that, unless religion can be brought home to men as a message and bond of love between them and him who is their Heavenly Father, not only a suspense, but an eclipse, of faith is imminent. To try to convert these people or any other thinking person to the outgrown ideas of the past, were as vain as to move them with the manufactured thunders of the theater.

But they, no more than the sincerest believer, are careless as to the consequences of action. To claim, as is commonly done, that the fear of hell is necessary to deter men from wrong, and the spirit of love weakens the sense of responsibility, is to do violence to the teachings of Jesus and his disciples, and to history as well. That religion is not Christian which is used as a scourge to drive men to duty. Service extorted by fear is not the fidelity of a true heart. Judged by the spirit of Jesus, it is un-Christian, and so is the spirit of fear exerted as an influence. And when we turn to history and close observation of our own times, where do we find the purest lives and the noblest minds—among those who live in a slavish fear

of God as a King and Judge, or among those who try to do his will as their Heavenly Father? What advantage had Christianity over heathenism, save this, that it drove out fear with love, dispelled the mists of mythology, and revealed the universal order and unfailing providence of a universe shaped and guided by infinite wisdom and love? What advantage can the religion of Jesus have over others to-day, how can it win to its aid the hosts of unbelievers, except by the spirit and method of Jesus, the "sweet reasonableness" of his word and life?

For the conviction grows with the vast intellectual and moral range of this age, that we were not created for weakness, but for power—power to live, think, and act as rational, moral beings; power to carve out our own destiny with the sword of the spirit given us by God; power to cast behind all fear, superstition, and sin, and to march on to the tune of our own happy thoughts to the hills of God; power to be free, and yet bound in love to Him who is infinite love; power to put off the earthy, and to wear forever the image of our Heavenly Father.

The conviction is growing that we were not created for fear, but for love; that the natural impulses of our hearts are not depraved, but, in all their feebleness and wandering, show traces of a divine influence; that our relations with God are not those of cringing vassals before an irresponsible tyrant, but are the natural spiritual ties bound about all human souls by his hand.

Love alone can make real and true these convictions. Love alone can accept all the facts of nature and human life in the light of the Eternal Goodness. Love alone can look back without shame on the beginnings of man, look around without despair on human society, and look forward without fear to its destiny; for past, present, and future lie in the providence of God, who is eternally wise and true. Out of his discipline comes the sound mind, which walks in the light of reason, searches out truth, discovers beauty and use for the spiritual temple of man, and opens up highways for his advance towards the higher life. In that life, love rules, the spirit of love pervades all, "for love is of God, and every one that loveth is begotten of God, and knoweth God."

HOW TO READ THE BIBLE.

The Bible is the body of life and thought of the most religious people of the world. It is more than a collection of religious writings, and we shall fall short of a true conception of its worth, if we so regard it, and as nothing more. It is the tolerably complete picture of a people's life, and the many-sided record of a whole national existence. That people's life is shown in its beginnings, with the elements that went to make it up. It is followed on till at the end it ceases as a nation, but remains undiminished as a spirit, and its national chronicle as a spiritual temple. Not indeed that this spiritual temple, the Bible, is a structure unimpaired by the ravages of time. It might not ill be regarded as a sublime ruin of which, often, one stone is not left upon another, though preserving enough of base, and column, and pediment to show plainly the plan and the proportions. The parts of the Bible are often out of their historical order. Sometimes a book is put together out of great fragments, and the name of the author of one given to all. Sometimes the subject of the story is made to appear as the writer of the book. Such anomalies and dislocations give rise to many deep problems, not always wanting in a direct bearing on the meaning of the book as a whole. But the Bible remains the meat and drink of the spirit's hunger. Our century has seen the discovery of continents greater than those which crowned the adventurous spirit of the voyagers of the sixteenth century. Our eyes have been opened to such vast worlds as the civilization of the Aryas, of Egypt, of Chaldea, and Assyria. It has read not only their history, but their hymns and prayers, and reading them has thanked God for them. But it turns at once to the Bible, with the cry, Thou hast the word of eternal life.

The Bible meets the soul to-day at

every one of its divine needs, and satisfies everyone of its permanent satisfactions; not only the needs and satisfactions that are personal, but those which are heroic as well, as when one is abreast of men and faces them in the name of progress. It is in Abraham, Moses, Isaiah, Jeremiah, Paul, that we find the circle of heroic types, and in Jesus, the word of human perfectness made flesh. In the Christ we have the pattern of human living so summed up that it looses itself from the lines of time, and, while absorbing all nobility whether past or to come, lies back of life like the parent of all good. It completes the "lineage of the faith." In order, however, to get this full spiritual blessing from the Bible, it must be followed according to its own genius. If one is in the frame of mind of the Greek, and intent on the value of the expression, rather than on the lessons of life which are to be made our habitual practice, he will not naturally turn to the Bible, nor walk with it if he do so turn. The secret of the Bible is not with those who are of such a merely literary turn of mind. The ideas of the Bible are for those only who are ready to give them effect. On the other hand, if one is disposed rightly toward the Bible as a word of God, but reads it incontinently and at hap-hazard, it will not open its treasures to such a one. For the mind is then out of harmony with the large method of the Bible, which makes so little of mere passages, and texts, that they are suffered to contradict each other, in the whole-hearted manner of its composition, embracing all sides of a thought, and only in fault to those who do not seize it all around. If one reads the Bible desultorily, it is almost certain he will come not to read it at all. Reading here a favorite chapter, or there a sterling exhortation, a psalm, a parable, it is beyond comprehension how the divine book contracts, and seals itself. This part becomes too miraculous, and that too levitical, and a growing religious fastidiousness checks the will, permits the season to go by, and the desire perishes. The Bible is really read only when read in accordance with its own method, often the manner of its own spirit. To sort out the gems, is often to lose both the book and the gems. So closely interwoven with the whole fabric are the precious chapters, that, when they are culled out in anthologies, they often became faded as the stones of the sea-shore when taken away from the waters that love to roll over them and keep them in hue. So organic is the Bible, and so vitally connected is each great part with the whole, that chosen passages seen apart from their relation are like bloodless limbs that have been severed from the body. The Bible then should be read as a whole. It remains a stumbling block to all who read it otherwise.

But the way is at best anxious, and leads between two equally false extremes, into one of which he is sure to go who neglects guidance. The Bible must be read as a whole, as *the epic of a people's life*, complete in its fulfilled orb. But this must not be understood to mean that every word in it is to be read. There are long lists of names, now supposed to be the names of races and not individuals. There are long notices about performing sacrifices, wholly wanting in pertinency for us to-day. There are "foolish genealogies." These matters are rather an interruption than an aid to understanding the Bible as a whole. If however we give a free rein to our individual choice, and read only just what each one sees to have a fitness and pertinency, the other danger is at hand of a Bible which contracts and interests us less and less. The evil of reading too little is greater than that of reading too much. There is needed a spirit of acquiescence, a willingness not to press the rule of immediate and obvious helpfulness. Moreover much of the most helpful narration in the Bible is only disclosed after long familiarity.

Perhaps the safe course is to follow day by day a plan, keeping it steadily in view and looking for the result only after a fair and lengthy trial. By that time the spirit and teaching of the Bible will have become so incorporated with our spirit and living, that we shall wonder how we ever lived religious lives

without its daily ministration, the constant presence and assistance of its Holy Spirit. The busiest life could read the Bible through, in the main, once a year, and find it grow with our growth, and even as ourselves go on from strength to strength and from glory to glory.

JOHN TUNIS.

Cambridgeport, Mass.

THE SECOND SUNDAY SERVICE.

The second service should not generally, I think, include a sermon. Surely one conscientious effort is sufficient to tax to the utmost the physical endurance of the average minister. If he has put into the preparation of the morning sermon the study and acumen demanded both by his own exalted standard and the best intelligence represented in his congregation, he will not be likely to have either time or mental vigor at his command to expend in the preparation of another pulpit effort. It should be remembered that not all of the minister's time can be spent in the study. Other duties than the preparation and delivery of sermons devolve upon him. In most parishes the people expect to see something of the minister during the week. He receives and is supposed to accept numerous invitations to tea. Usually there is a class in the Sunday-school delegated to the pastor's special consideration. That necessitates study and preparation. Charitable and reformatory measures in connection with the church invite his personal supervision. Weddings and funerals sometimes break in upon his thought so unexpectedly as seriously to delay his pulpit effort. Thus burdened, the second service must be always at the expense of necessary exercise and recreation. Few ministers can prepare and preach two sermons each week from season to season and retain a well balanced nervous organism. Sooner or later the strain is sure to be manifest in the form of some unwelcome and perhaps serious disorder.

A second service, too, may be detrimental to the congregation as well as to the minister. One carefully prepared discourse is as much as the average congregation can digest. Two different lines of thought on the same day only serve to overburden the people, while one, if diligently meditated upon, will spiritually uplift and invigorate. To be beneficial, the morning sermon must be not only listened to, but absorbed, by the congregation. They must take it home and keep it by them until the next Sunday morning. Something more than mere temporary entertainment is intended. The truths advanced are supposed to influence action, and must touch the the heart and stir the conscience as well as please the ear. A second sermon, therefore, may be rather a hindrance than a help to spiritual growth. It forces upon the people more than they are capable of carrying away, and thus often defeats the very end it is injudiciously employed to further.

Shall we then omit altogether the second service? Not unless we are thoroughly convinced that no substitute for the formal sermon can be used to advantage. The writer would favor something brief and informal. Let it consist simply of responses, a prayer, brief readings, and such uplifting songs as can be sung by the congregation. When it is considered advisable to include an address. it should not be over fifteen minutes in length, and should deal with some truth having a vital connection with the thought of the morning discourse. Where there is sufficient ability in the congregation it might be well to include several brief addresses by intelligent lay preachers. If the minister preaches earnestly and devoutly in the morning, it is no more than fair that the people should do the preaching in the evening. In cities and large towns, where skilful musicians are available, what is called the "Vesper Service" is deservedly popular, and draws large congregations; but in the smaller villages, where the musical ability is more ordinary, a less elaborate program is necessary. Sometimes the most effective evening service is a simple service of song. Responses and addresses may be altogether dispensed with, and the people come together only to unite their voices in hymnal thanksgiving and praise. There is nothing more uplifting than a

service of song. It sometimes softens and invigorates where the spoken sermon fails. We should aim to close our Sunday with tender thoughts toward each other and God. We shall do this the more readily the nearer we draw to each other. Let the second service, then, be as unconventional as possible. Let us enter upon it with the thought of the morning lesson impressed upon our minds, and strive to make every Sunday a season of spiritual renewing, and the church service an important means of character building for which we shall be thankful all our lives.

EDWARD FOSTER TEMPLE.

Trenton, N. Y.

OUR WESTERN WORK.*

I cannot flatter myself by calling this paper a "full and careful study" of the Western field.† It may be called the impression made upon the mind of the writer by a residence of three years in Chicago, and eighteen months of constant travel among the churches and conferences from New York to a line drawn north and south through Dakota, Nebraska, and Kansas. The questions which are before my mind as I write are these: What kind of a religion does the West need? What kind does it want? What is the duty of our Unitarian churches in regard to the religious needs of the West?

It is very important to remark that no success of an individual, or of a single church under the conduct of an energetic leader, is of any value as an indication of the principles which would, on their own merits, be accepted as the guides of action. The West admires energy, eloquence, vital power, and "magnetism." It likes to have a speaker "strike twelve" every time. That is to say, the people of the West are exactly like the people of New England, modified by the fact that they are somewhat more free to indulge their fancies, because institutions are not yet so firmly established and loyalty to accepted principles is not so clearly defined. Colonel Ingersoll, Phillips Brooks, M. J. Savage, or D. L. Moody might speak successively to large and enthusiastic audiences in the same town; while Mr. Witless, Mr. Nerveless, or Mr. Coldheart might, with the best of "causes," speak to but few. Any one of my first list might, by some rural auditor, by way of great praise, be called "a rattler." But the most magnetic "rattler" of them all might be surprised to find that, when it came to a declaration of principles, his personal popularity was not a measure of his influence. As the obtrusion of my own personality upon the people of the West was but a small part of my occupation, I have hope that the "personal equation" may, in this record of observation, be reduced to narrow limits.

The success of individuals is a matter of little consequence compared with the movements of society, the declaration of principles, and the growth of institutions. In order to get at the facts, I talked with Unitarians, Methodists, Congregationalists, Independents, Jews, Free-thinkers, and the "unchurched." But the "facts," after all, must largely consist of prophecies,—of two kinds, one as to things which probably will be, the other of those which probably can be. Of the things which seem certain are the decay and dissolution of the old creeds in all the churches, not excepting the Catholic; the consequent strengthening of the churches themselves; the breaking down of sectarian barriers; the increase of good works undertaken in the name of our common brotherhood; the establishment of churches which make happiness and a good life the main object of associated action. These things seem certain; and meanwhile there will be some moral disorder and (in some districts) lapses into social and spiritual barbarism.

Other things which can be, but not so certainly will be, are the increased rapidity of the process of disintegration; the increase of activity among the doers of good works; the rapid multiplication of the churches which make the happy

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* Reprinted, by request, from the *Unitarian Review*.

† In the June number of the *Unitarian Review*, the editor of that periodical expresses his hope of being able to give in his pages "a full and careful study" of the Western field, "from Mr. Batchelor, whose late service and experience in it, as a messenger of the American Unitarian Association, best entitle him to speak."

good life the main object of association in churches; and speedy recovery from the social disintegration caused by decay of the creeds. The decay of orthodoxy is not necessarily followed by the growth of a liberal religion.

With this by way of introduction, I will now attempt briefly, pointedly, and fairly to describe the forces at work in the West, and their relation to what I conceive to be the proper work of the American Unitarian Association.

The special, peculiar, and necessary work of the Association is to circulate Unitarian literature, and to make Unitarians and Unitarian churches. Some other incidental work it has, like the education of Africans and Indians. Its duty is to found Unitarian churches, because it believes them to be centers from which flow certain influences which tend to civilization, intellectual culture, religious enlightenment, and humanitarian effort. It has absolutely nothing to do with the personal friendships of its converts or the religious fellowships of its churches. Before it gives money to assist a church, it must be convinced that the church for itself, in its own methods and work, intends and is likely to assist in making the community in which it is become more religious in thought, feeling, and action. After that, it has no right to ask, and does not ask, what relations that church sustains to the Jews, Catholics, Quakers, and Free-thinkers of the neighborhood. One thing it would advise; namely, "So far as lieth in you, live peaceably with all men." It does not offer a creed or insist upon a confession of belief. But it has believed that certain truths are sources of comfort, strength, and moral inspiration to men; and that it has a Christian inheritance which it is unwilling to surrender, and from which it cannot allow other men to expel it. But it has always held that a Christian theist ought to hold relations of friendship and fellowship with all men. For its own specific work, it organizes and spends money and human life. It has not been convinced that one who has no belief in God as an overruling power of goodness, no trust in the moral life of the universe, and no hope for man outside the bounds of the earthly life, can possess the necessary fitness for doing the moral and religious work required by the needs of this generation, no matter how brave, honest, and intelligent he may be. At least, this is the interpretation I put upon the commission which I accepted as the messenger to the churches.

I shall now attempt to give not so much facts as impressions in regard to our resources and methods. Of Unitarian periodicals there are, in the district from which the Western Conference draws its members, three. Named in the order of their circulation, they are: *Our Best Words*, edited by Rev. Jasper L. Douthit at Shelbyville, Ill., and having something less than a thousand subscribers; *Unity*, edited at Chicago, by Rev. Jenkin Ll. Jones, with a corps of assistants, and now just passing through changes of form and price, with an increase of subscribers from less than fifteen hundred to three thousand; *The Unitarian*, edited at Ann Arbor, Mich., by Rev. J. T. Sunderland and a corps of assistants, with a circulation of about six thousand. Of these three, *Our Best Words* insists rather more upon loyalty to the person of Jesus than most Unitarians do, and finds its support mainly among those who are "conservatives" in theology. It is also, in large measure, an organ of "Prohibition." *Unity* and *The Unitarian* differ little in theological position, but differ greatly in regard to policies, and take diverse positions in regard to the Western Conference and the work of the American Unitarian Association. *Unity* was founded to be an exponent of "Radical" Unitarian thought; and, following the personal fortunes of its editor, it naturally continues to be the organ of the Western Conference. It lays the emphasis upon what is described as the "thought side" of religion, and upon certain reforms, like the rights of women and temperance. It calls itself Unitarian and Christian, but says that whoever claims to be a Unitarian is one if he believes in "truth, righteousness, and love." *The Unitarian*, on the other hand, vigorously opposes the Western Conference, and

draws party lines rather more sharply than most Unitarians are willing to do. It confines itself mainly to articles on Unitarian topics and to news from the churches, and affirms that no man can be a Unitarian who denies the fundamental principles of Christian theism, no matter how good and wise he may be.*

The principal Unitarian organizations in this district are the Western Conference, the Western Women's Conference, the Western Sunday School Society, the Western Unitarian Association, the Ministers' Alliance, the Post-office Mission, and the various State Conferences. Of these, the Western Conference, the Women's Conference, and the Sunday School Society are essentially but different forms of the same activity. The leaders, the policy, and the constituency are nearly identical. The names of the same few men or their wives will be found in all their lists of officers; and, besides the local attendance, which is small, the meetings draw together a few earnest and intelligent men and women, who are warm personal friends, devoted to each other and to a common cause. They believe themselves to be the exponents of a nobler form of Unitarianism than the world has ever seen, and they honestly believe themselves to be subjects of injustice because they have not been acknowledged by the national organizations to be the rightful interpreters of Unitarianism in the West.

The Western Unitarian Association is only an organization on paper. It was formed in opposition to the Western Conference. It has never entered the field of missionary work, because the National Conference and the Unitarian Association dissuaded it, in the hope that the churches of the West might, if the division were not forced, come together again in some new organization which would escape the prejudice excited against the Western Conference and be free from the charge of partisanship, or that the Western Conference would itself avoid the causes of division. That hope has not been realized. The Western Conference is in the hands of a few determined men and women, who say, "Not a step back from Cincinnati." They appreciate and are making the most of the advantages of controlling the machinery of organization. The churches are scattered, and have no other strong bond of unity. Most Unitarian churches could be divided on the questions involved; and, as discussion has been commonly avoided and formal representation in the Conference is not usually provided for in the churches and conferences, each church is ranked according to the sympathy of the minister or such individual members as choose to attend. Ninety churches are given in the list of those within the limits of the Western Conference. Of these, about one-third had legal representation at the late meeting. The other sixty, scattered, disunited, some strong, some weak, need and ought to have the support of a

*The *Unitarian* "opposes" only the *present attitude* of the Western Conference. It would gladly support the Conference, as it formerly did, if the organization would return to a position openly and honestly either Christian or theistic.

As for "drawing party lines," it has done this if standing always kindly but always firmly for a Unitarianism that shall mean centrally God and worship as well as ethics and free thought, is drawing party lines. Not otherwise. Really, the drawing of party lines, except where it was absolutely unavoidable, is exactly what the *Unitarian* has always steadily opposed. Its Editor, then Secretary of the Western Conference, opposed taking any vote at Cincinnati (urging that a year should be taken for deliberation), because he saw that a vote taken then would compel the drawing of lines. But the ethical basis friends insisted on the vote, which resulted in the line-drawing, as he foresaw.

Again, in organizing the new Western Unitarian Association for co-operation with the A. U. A., he urged strongly that it should organize (as it did) on an individual basis, and make its appeals for support to individuals and not to churches, *so as to avoid as far as possible* the drawing of lines and the consequent dividing of Churches, over the new Ethical issue.

Still again, the *Unitarian* has earnestly supported every effort that has been made to restore harmony in the West,—for example, the proposition made to the Western Conference by the A. U. A. on the suggestion of Mr. Savage, to secure harmony (as could easily have been done) by the Western Conference making itself simply a deliberative body like the National Conference; and also the proposition from another source (which Mr. Batchelor calls attention to later in his article) for the Western Conference to adopt a basis like that of the Minnesota Conference, which in that State is found satisfactory to all parties.

The truth is the *Unitarian* has from the beginning sought not only to avoid the drawing of any unnecessary party lines, but to wipe out those already drawn, by any and every means that would not destroy or compromise the theistic character of Unitarianism.

It seems proper to say this here not so much to dissent from anything which Mr. Batchelor probably intends to say, but to prevent possible misunderstanding of his language on the part of any readers. Certainly with his article as a whole we are in hearty accord.—[*Ed. Unitarian.*]

strong central organization, sympathetic, non-partisan, in which the officers are chosen for short periods and the people are fully represented, with such changing policy as should seem to fit the exigencies of the time.

The Ministers' Alliance was organized under the leadership of Dr. Thomas and Dr. Townsend, to create such a larger bond of fellowship. The hope was to include Unitarian, Universalist, and Independent churches. This was not found to be possible. Many of the ministers were warmly attached to their own organizations. The proposition to call a general convention was not pressed after a protest was made because Jews and Ethical Culture Societies had not been included. A Ministers' Association was then formed on the platform, The Fatherhood of God, the Brotherhood of Man, and the Spiritual Leadership of Christ. Professor Swing was made president. The ministers of the Western Conference, who had gone into the movement, withdrew because this platform was too narrow; and the original hope was not realized, although the organization continues.

The State Conferences now largely hold the future of Western Unitarianism in their keeping. They are the natural centers of organization. If they shall draw the lines in such a way as to include only those who sympathize with the Western Conference, they will at once exclude a considerable part of their natural contents, and prevent any further growth except in one direction. If they should so draw the lines as to exclude the adherents of the Western Conference, the same evil result would follow. To take cases. In Ohio are churches at Toledo, Cleveland, Cincinnati, and Marietta. These, as completely as any five churches can, represent the different phases of Unitarianism as they are to be noted elsewhere,—for instance, in Boston. To organize a State Conference on the basis of the Western Conference would reduce the number of churches so organizing from five to one or two. To organize a State Conference in opposition to *anybody* would have the same narrowing effect.

The Michigan Conference which took the position of the Western Conference and had decisive debates, is now in a state of disintegration. The churches are disunited, some are closed, and missionary work is at a stand-still.*

The Wisconsin Conference maintains an independent position, takes no part in controversy, and is thriving in all its parts.

The Minnesota Conference, which includes together some of the warmest advocates and opponents of the policy of the Western Conference, is held together in active and sympathetic co-operation as the result of the sagacity and liberality of the founders, who ignored all "hot" questions, and adopted a simple statement of the religious purpose of the Unitarian churches of the State. Under this all heartily unite.

The Iowa Conference is claimed by the editors of *Unity*, and probably the drift of sentiment sets strongly in that direction, but with the result (which some of the most sagacious friends of both Conferences see and deplore) of making missionary work much more difficult, because workers of but one kind are largely available.

The Illinois Conference frankly goes with the Western Conference, and, as a consequence, is weak, divided, and unable to carry on any missionary work of importance; the larger churches absent themselves, and the contributions are insufficient to pay the running expenses. A broader policy, which would make it

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*Mr Batchelor's statement concerning the Michigan Conference is not in every respect quite accurate. Much farther from correct, however, is an editorial statement made in *Unity* of September 28.

Says that periodical: "A few years ago . . . it (the Michigan Conference) was, as it always has been, unequivocally upon what Mr. Batchelor calls 'the Western Conference basis,' although it had adopted it years before the Cincinnati resolution So far as distraction has been introduced into Michigan, and this is easily exaggerated, it came from an attempt to remove the Conference from this basis, which failed."

This statement of *Unity* is wholly erroneous. We are the more desirous to correct it because it has been made several times before.

1. The Michigan Conference has never been upon the Western Conference basis. The Constitution adopted at Jackson in 1875 at the formation of the Conference, which has never been set aside but is still in force, states the leading object in the organization of the Conference to be the promotion of "*Christian* fellowship," and the name of the body is declared to be "The Michigan Conference of Unitarian and other *Christian* Churches."

2. Instead of the "distraction" in Michigan arising from an attempt to remove the Conference *from*

possible for Unitarians who object to the position of the Western Conference to come in, would make the Illinois Conference what it ought to be,—the most influential Conference of the West.

The Kansas Conference is far enough away from Chicago to organize on an independent basis; and, although it contains all the kinds of Unitarians usually found in a Conference, it is united, harmonious, and enthusiastic.

The Pacific States ought to be included in any review of the West. But, in the East, "the West" means that which was the West thirty years ago; while the "Pacific States" indicate a new world, a West beyond "the West" of our fathers. It may be well to say here, what is part of common knowledge, that these States have no connection with the Western Conference, but find their natural relations with the national organizations to be both pleasant and profitable. Unitarian churches under the broad and generous policy of the American Unitarian Association are springing up rapidly (as we count rapidity), and have increased from seven to seventeen within three years. Here the local forces organize themselves in their own way, and no hint of ecclesiastical tyranny or theological narrowness comes to us. There is now no friction worth mentioning anywhere in the United States in our work of church extension, excepting in the places where the *status* of the Western Conference is warmly discussed.

These are some of the organized resources for the public organization and missionary work of the Unitarian Church. Besides these, always at the service of the churches and the conferences, giving money, supporting churches, and sending men, is the American Unitarian Association. It has given most of the missionary money which has been used in the work of church building in the West during the year. It stands in cordial relations with all the churches and conferences. But it is sharply criticised by two parties: by one, because it does not make itself the open champion of all those who stand outside of the Western Conference; by the other, because it does not accept the machinery already working at Chicago. The objection to both these measures is too grave to be lightly set aside. It has believed (and, for myself, I still believe) that the majority of the men and women who compose the sixty or seventy active churches in this region will be better served and better pleased when they have taken deep, sober second thought, and have adopted a form of organization which will oppress no conscience, suppress no lawful enthusiasm, and exclude no Unitarian church. That this is possible is amply shown by the success of the movement in Minnesota, where, with precisely this problem in mind, the people, putting aside all partisanship, cheerfully struck hands for the common good. That this might now succeed was shown by the fact that Judge McCrary, the nominal president of the Western Unitarian Association, and Mr. Sunderland, the editor of *The Unitarian*, signified their willingness to return to the Western Conference, if similar action should be taken. Sectional pride will pass away. The West is no longer provincial. The personal fortunes of leaders soon disengage themselves from the fate of principles, and the signs increase that the mind of the people begins to estimate at its proper value the fact that a great religious movement is more important than a victory won over any one.

But too much time has been taken in the discussion of things which are really small in comparison with the opportunity before the Unitarian Church between

a basis similar to that of the present Western Conference, it arose from an attempt to remove it *to* such a basis. Certain brethren in the State brought in a proposition for a new constitution, wholly ethical, leaving out the Christian name and aim, and not even committing the Conference to theism. After a very long and warm debate the new constitution failed, and the Conference was left with its former constitution, and on its old Christian basis, where it still remains. But the attempt to carry the organization to the ethical basis created a division in the State which has seriously crippled the work of the Conference ever since. We are happy to say that there are signs of late of increasing harmony, and with it signs of returning prosperity to the churches and the Conference, which it is earnestly to be hoped may not be again disturbed.

It ought perhaps to be added, that the history of the division in Michigan has been precisely that of the division in every other State or place in the West, where division has arisen at all. It has in every case come from the attempt to place our organizations, or our work, upon a basis which would ignore Christianity and theism.—[*Ed. Unitarian.*]

the Alleghanies and the Pacific Ocean. All the institutions founded thus far by us all are but as the dams, sluices, and water-ways which children build about a spring, compared with the majestic sweep of the stream which a thousand miles below defies the skill and power of man attempting to control it. In a romantic mood, one sometimes thinks of the fate of a stream at the summit of the divide of some great water-shed, where a single hand might determine whether the stream should flow to the Pacific Ocean or to the Gulf of Mexico. The conceit is a pretty one, but without basis in fact. The question is whether that little streamlet on the divide shall lose itself in the mightier stream flowing in the one direction or another. The Missouri will flow on, no matter what becomes of the brook at its source. The little brook does not become a mighty river; and whether, as it leaps down the mountain side, it shall determine to flow on into the watercourses below or to become a river by itself or lose itself in sandy flats, the main stream will gather itself all the same from a thousand mountain rills, from growing tributaries in the valleys below, from the other rivers which have head-waters in other cloudlands and on other heaven-kissing hills.

Unitarians are singularly false to their traditions and to their principles, when they allow themselves to think that outside of their little band of believers there is no faith, hope, and charity which are for the health of the nation. If human nature is the grand thing we have declared it to be, then somewhere we must find indication of it in the common life. This nation is, or it is not, a nation of men and women, free, brave, honest, and enlightened. If it be such, it must already have a church which is free, brave, honest, and enlightened. To deny that such a church exists in the West which is not known as Unitarian is simply to affirm our own narrowness and stupidity. The one most marked, imposing and encouraging feature of Western life is just that revelation of the essential soundness and good quality of the Christian Church already existing. It is not so brave, free, honest, and enlightened as it ought to be, or as, please God, it shall be; but it is as much so as the community in which it exists, and the singular phenomenon is that everywhere in the old churches are to be found men and women ready for a forward movement of Christianity *as already organized.* The doctrine of evolution never had a better illustration. A great religious movement is preparing within the borders of Christendom. If it shall be given to any body of Christians to shape that movement, that would seem to be work enough and glory enough for one generation. The work of emancipation is proceeding rapidly enough, far more rapidly than the work of informing the intellectual movements of the age with religious life.

But other movements are in progress. Why keep to Christianity, while outside of Christianity — in Judaism, in secular organizations, and in Ethical Culture societies — such progress is making to the same end? Simply because he is the wise man who takes hold of his task by the right handle. Race prejudice is a relic of the past. But it exists. Jewish and Christian habits and traditions are often inexplicable. But they exist. Now the Hebrew reformer finds the Hebrew handle ready to his hand. The Christian free-thinker finds whole communities which can be lifted by the Christian handle, and by no other. The apostle of Ethical Culture finds a few "emancipated" people whom he can pull together by the handle of ethics, and no other. Now the good to be done by each one working in his own way is immensely more important than anything which can be done, or needs to be done, at present, to break down barriers of race and traditions of prejudice. When the essential work is well done, the barriers will have taken care of themselves. He who spends his time to bring about an amalgamation of Jews and Christians must be content to have few fellow-workers, and must also be content, if he can, to let the greater good pass from his control.

Now there are two things which, above all others, the new communities of

America need; namely, spiritual comfort and moral inspiration. There is nothing to which they so quickly respond in the West as to Parker's ample summary of Christian doctrine, "God, Duty, and the Immortal Life." But the right handle is still a necessity. The intelligence, the knowledge, the social influences, which tend to integration and a permanent and beautiful social order, are all and everywhere prepared for such simplicity of Christian doctrine; and any band of men and women who should have self-denial and self-control enough to attend to that for the rest of the nineteenth century would have such a harvesting as no church ever had. But if the missionaries of such a faith have distrust of all that is stable and organized and established in a given community, if they feel bound to proclaim a catastrophe for the old and a new creation having no relation to the slow growth of the Christian life and ideal, then such missionaries will not find the right handle by which to grasp the elements of power, and will repeat the often made experiment of trying to organize the spiritual institutions of a new community by excluding the majority of those who make such organizations valuable. People who take their dinner in courses, and know the proper uses of evening dress, are just as valuable material for the kingdom of heaven as are those who despise these relics of an "effete civilization." Rich men are not to be excluded. There are many men who have big hands, big brains, big hearts, and long purses. They are founding States, building cities, controlling commerce, and dealing with large facts in a large way. We cannot hope to do much worth the doing until we get hold of such men. There are in every large city enough who are restless, versatile, and full of curiosity, to fill any hall where one ministers to their thirst for something new. But the stable elements are harder to reach, and are of most importance when they are reached.

There are two sides to the old story that all the "respectable" elements keep away from a new movement because it is "unpopular." There is not yet, of course, anywhere a city in which one can be a popular leader *because* he is a Unitarian. But there is not one where a new Unitarian church, wisely planned and magnanimously conducted, may not from the outset take a place of honor and power. A certain minister who suffered much for what he called his "honesty" and "bold truth-telling," was obliged to leave the profession he loved and the church which he nearly ruined. Said one of his parishioners, "When my minister speaks my sentiments in such a way that he makes me angry, I think there must be something wrong in his method."

Liberal Orthodoxy is reaping our harvest wherever our distrust of human nature leads us to act as if human nature were not good enough to be trusted with money and social influence. The complaint often made to me by "respectable" people who stand outside of our movement is that the cause of their social ostracism when they join a Western Unitarian church is not its doctrine, but the prominence it gives to those who are ill-balanced, disjointed, and "cranky." When an amorphous, ill-formed, unprepossessing organization pushes through, finds, by gift of God, some wise leader, and at last plants itself as one of the wholesome and reputable forces in a Western city, instantly numbers of concealed Unitarians come forward. Now, if all spoke their minds, the founders, would say, "They kept away because it was not popular"; and the "old Unitarians" just found would say, "You might have had us at the beginning if you had been then what you are now." Similar things I have often heard, and I was often told that the unpopularity of Unitarianism in the West was a burden laid upon it without necessity, and was due, not to its inherent principles, but to the eccentricity and instability of many of its advocates.

The Indian question, women's rights, temperance, tariff reform, free trade, dress reform, the secularization of the State, prison reform, the outgrowing of Christianity, the union of all believers, the abolition of all sects, the dethronement of theology, the removal of dis-

abilities of atheists, the disuse of oaths, the renunciation of tobacco,—each, any, or all of these, may properly engage the attention of worthy men and women. But each, any, and all of them are questions about which there may be great difference of opinion; and a Christian church should be so conducted that one may have other pursuits, and not be "disfellowshipped" if no one of these questions engross his attention. Great doctrines nobly presented and nobly lived are the only possible basis of the organized church. God, Duty, Immortality,—these thrill the heart, quicken the imagination, inspire the conscience; they flow out of good hearts and willing hands in streams of righteousness and social benefit; and they naturally put one at the point of view where all specific questions of social order reveal themselves at the right angle.

A prominent lay officer in a Society for Ethical Culture said in confidence to a friend: "I am greatly disappointed in the result of our appeal to the public. I thought we had something which would excite popular enthusiasm. But the people do not seem to care anything about it. I do not understand it." All such institutions which are founded on one idea must excite similar wonder. For it is certain that what man has persistently striven for since history began indicates the bent of his nature. If human nature is fitted for the search after God, and will not be content with any lower aim, it is but folly for us or anyone to say that any other aim is adequate.

With us or without us, the West is to be Christianized. That is certain. Our part is, if we will, to take a hand in the work, and to do it so thoroughly that the principles upon which the American Republic is founded shall be made efficient in the religious culture of the people. Freedom will take care of itself among good men. Fellowship will have its own good laws, following, not preceding, the religious culture of the people. Character will be such as comes from the ideas put into the mind, and the motives made efficient in the conscience. Now the one hope for the West, so far as we are concerned, is that brave men and women will in numbers be drawn to this work. Half a million dollars could be raised to furnish them with foothold and temporary support, and are immediately needed. On the scale on which our Western work is now carried on and supported, we are scarcely more than a drop of dew in a vast meadow. We are sowing by hand, and reaping fertile, wheat-laden prairies with sickles and shears and razors. We are behind the times, antiquated and perverse in our feeble persistence in old methods of individualism. My dear old friend, Samuel Johnson, held that the only proper organization was that which grows around a single leader. When he should die, then let the church die, or scatter and reshape itself continually about other centers of power. It was good doctrine once, but it needs supplementing now. The day of individualism is past. For better or for worse we are in a stream of organization. Principles, not men, must be the cry. Organizations founded on great principles must furnish means adequate for the task before us. Our work must not be made to depend upon the feeble life of any one man or set of men. One of two things I hold to be certain beyond a doubt: either we shall undertake a movement whose magnitude will make all existing agencies seem ridiculously inadequate, or the fair opportunity which now waits, reluctant and impatient, will pass on, and we shall be left among the stubble of the Lord's great harvest field.

What matter, so the work be done? Alas! we know not whether it will be done or not. If we turn out to be laggards, or disputatious and inefficient, then also may others. For the shame and the glory of human history are to be found in the fact that opportunity, God's angel of grace, never grows old. She comes again and again, generations come and go, some heed and some neglect her gracious invitation; God waits, the imperfect earth rolls on its way, and the good work is not done until man heeds and gathers up his strength and falls to work.

One common argument for the abandonment of Christianity in drawn from the fact that the country is full of the "unchurched"; that our mission is to them; that they have broken with Christianity. *Ergo*, to reach them, we must say nothing about Christianity. There would be more force in the argument, were it not for the fact that the men and the churches that are most successful in dealing with the unchurched are often liberal members of the older churches. Probably liberal and independent Christians reach, ten to one, more "infidels," "atheists," "agnostics," and so on, than any extra-Christian Unitarians do. I do not think Dr. Townsend will accuse me of violating confidence if I quote him as saying, that only Christian churches can be successfully founded in the West. The only manly course of Unitarians who doubt this is to stand by their principles, take cheerfully what comes of it, and trust to the issue without attempting to win a partisan victory.

But it is so often said, "We must provide for the coming of the new prophet: when he comes, he must have liberty." In answer to this, it may be said that, when in the good providence of God the prophet comes, he will be abundantly able to take care of himself, and is quite as likely to come out of the Catholic Church as from an agnostic congregation.

The West is full of substitutes for religion, but the tide of protest has turned. The man who now expects to gain favor by denouncing Christianity is hopelessly behind the times. The many substitutes for religion need not here be considered, because they are ephemeral. Our hope lies in the people. Religion is to remain and grow,—free, strong, and reverent. Christianity is to go with the English language and the institutions of civil and religious liberty into all parts of the land. Unitarianism is to have an influential position on the line of march, whenever it chooses to "fall in" with the manifest destiny of the English-speaking race. Our infant Church, which already in its cradle has strangled serpents of ignorance and bigotry and superstition, will arise and put on its strength. It will bring good tidings. It will get itself into the high mountains. It will lift up its voice with strength. It will say unto the cities of America, "Behold your God!" And, just as in my metaphor there is a mixture of Hercules and the prophet Isaiah, so in its ministrations will strength, sweetness, and power flow in from every religion and every race.

GEORGE BATCHELOR.

S. S. G.

IN MEMORIAM.

The woodman's axe
The monarch of the forest fells;
The conscious Earth responds
Through all her hills and dells.

In anguish at
The loss, a shuddering strikes the trees,
And their sad requiem
Fills every passing breeze.

Corruption and
The cunning hand of man conspire;—
But, wrought in beauty's form,
In ashes 'neath the fire,

Still the strong oak
Survives with not an atom lost—
Here wrought to things of use,
There on the wild winds tossed.

Death is not death;
No more his dreaded name appalls,
No more he haunts our dreams,
Nowhere his shadow falls.

Life is the Lord
Of all. Within his loving care,
All things are safely kept
And his protection share.

T. P. WILSON.

Detroit, Mich.

THE CLAIM OF MR. PENTECOST THAT BELIEF IN GOD IS AN "UNPROVED THEORY."

Mr. Hugh O. Pentecost, who left the Baptists two years ago and established three independent Unity Congregations in New York City, Brooklyn, and Newark, to which he speaks each Sunday, is at least frank and outspoken. On the one hand he champions strongly Henry George's single tax idea, and what he considers the industrial and social interests of the common people; and on the other hand he works untiringly to

overthrow what he considers the superstitions of Christianity, including not only the orthodox doctrines of atonement, trinity, an infallible Bible, eternal hell, etc., but belief in God and immortality.

In the *Twentieth Century*, a paper which he has established to give his Sunday discourses to the public, and otherwise to disseminate his thought, he says:

> Until preachers clearly say that they have nothing but unproved theories to give the people, it is my duty, no matter how wearisome it becomes, to keep on saying that God and immortality are things that we know nothing about; it is my duty to say to Christians, You must not humbug people by pretending to know what you don't know.

To this at least two things are to be said. One is, that Mr. Pentecost himself does not seem to object to urging "theories" upon people, and even "unproved" theories, so long as they are such as he wishes to promote. His socialistic ideas are many of them only theories: some of them may in the end turn out true, we are disposed to think they will; but at present they are certainly only theories and unproved theories. Yet no man can urge belief in God upon men more persistently or strongly than Mr. Pentecost urges belief in these theories upon his hearers and readers.

A still more important thing to be said, is: Believers in the existence of God do not regard such existence to be a mere unproved theory: they regard it as a fact, as inescapable as any fact of the material world, as demonstrable as the existence of matter.

1. That there is a Power above man, larger than man, pervading the universe, so far as man can see practically infinite, seems to be as plain and undeniable as any fact that man comes into contact with. Indeed, all the experience of his life, and of the lives of all his fellows, seems only to be an ever accumulating demonstration of this as a central fact of man's knowledge.

2. That this Power is *wiser* than man seems as evident as that it is stronger than man. The system, the beauty, the harmony, the progress, the "law" as we call it, that is in the universe everywhere, the marvels of adaptation and order with which the worlds of common sight, of the microscope and of the telescope, are filled, all demonstrate, and with a cumulation of evidence that is simply overwhelming, the fact that the Great Power works with a breadth, precision, and amplitude of *wisdom* compared with which man's highest so-called wisdom sinks into insignificance.

3. That this Great and Wise Power is also at heart *good* is proved in numberless ways, among others *this:* that from it, in some way, has *come*, not only all the *goodness* and *love* in the *world*, but the *tendency* that is in the world for *good* to *overcome evil* and *love* to *conquer hate*, and man's *ineradicable desire for* the *good* and the *loving*, and his equally ineradicable *conviction* that *goodness* and *justice* and *love* are *divine* and must one day *triumph*. But now, since a stream cannot rise higher than its source, the fact that all this is in the world seems to the theist to prove, and *beyond all possibility of refutation*, that the *Power* which is in the universe, so much *larger* and *wiser* than man, *must* be also, *in its deepest nature, good.*

This, then, is the basis upon which the Christian preacher (at least the Liberal Christian preacher) stands when he urges belief in God. Is it a basis of "humbug" or mere "unproved theory?"

If not only the best reasoning of the world in all ages, but the sum total of the *observation* and *experience* of the race since the race had its beginning until now, prove anything, they surely prove that there is over and under and at the heart of the world and man's life a *Power, larger than man's*, of the *existence* of which man is as *certain* as he is of the existence of the world, the *nature* of which he to some extent *knows*, which he has *reason to trust*, and in *harmony* with which he finds his *truest happiness* and in every way his *best good.*

This is Christian theism. Let thinking men judge for themselves whether it is sand, or solid rock.

THE UNKNOWN AND THE KNOWN.

There are those who fancy that in the atomic theory of Dalton we have a final resolution of the universe into its component parts. This theory, as I need hardly say, is that matter ultimately consists of indivisible, incompressible, indestructible, unchangeable particles, out of whose agitation proceeds the cosmic and in due time the human order. Now no mortal eye has ever seen this dance of atoms. We may not doubt that it exists. But we must doubt that if we could see it we should see the Ultimate Reality. For everything we see is a compound result of what is in the thing and what is in ourselves. If we could see the dance of ultimate atoms we should still be seeing ourselves "as in a glass dimly;" we should not be seeing the Ultimate Reality face to face. That would still be the unknown. Unknown and *yet well known.* Eluding definite speech and yet unquestionably there. There are men who fancy that they are atomic atheists. Impossible. The divinity is in the atoms. The spirit of the living Creator is in the midst of the wheels. The agreement of all modern psychologists that every sensuous perception is a mixture of subject and object, the me and not me, makes the atomic whirl of Dalton only a glimmering veil before the face of the Supreme.

> I saw as in a heavenly trance
> The atoms, in their whirling dance,
> In fierce gyrations spinning round,
> Without a word, without a sound.
> I thought, "How wonderful it is!"
> A voice said, "*There is more than this.*"

The Unknown, then, before which we stand at length, whatever road we travel, is no nonentity. Our ignorance affirms its object with indubitable veracity. And our knowledge affirms of this object that it is the fountain-head of universal Order, Life, and Law. Unknown, therefore, and yet well known is the Ultimate Reality which no name can name aright, even the simplest and the dearest—God. No sense of mystery can, then, exhaust the emotional element of our religiousness. For it is not as if the total universe were not a manifestation of God. Whatever we know of this we also know of him. The Being into whose visible presence we have never come is the being for whom the roaring loom of time weaves its "atomic garment, tough and vast and many-colored;" weaves everything we see or hear or taste or feel or know in any way, in Nature and Humanity. So that our sense of mystery is only a deep inland lake, not empty of all waters, but filled to overflowing with the confluent streams that pour into it from many a mountain-height, through many a pleasant meadow and many a dark ravine. It is what we know of God as manifested in the world, that enables the mystery of his Ultimate Being to deliver itself upon the heart with such majestic tenderness. Comparing little things with great, this talk of the unknowable God is like the talk of the unknowable Shakspeare. What a pity, it is said, that we know so little of him. But we know a great deal *of* him though we know very little *about* him. Of what other do we know so much? What other man has so plucked out for us the pith and marrow of his heart? What other man has given to us so large "a piece of his mind"? And as it is with Shakspeare so it is with the *Infinite Poet whose Poem is the Universe.* We know a great deal *of* him though we know very little *about* him. And it is what we *know* that makes our sense of all the infinite *unknown so wonderful, sweet and glad.*

JOHN W. CHADWICK.

THE OLD BIBLE STORIES.

[*Chapters from a forthcoming book of Bible Stories by Brooke Herford.*]

XI. JACOB AND ESAU.

Two children were born to Isaac and Rebekah,—sons, and twins. There was great rejoicing among the people, for, with the Hebrews, men-children were always counted as special blessings; and now they said: "Isaac has a son to be chief after him," and to carry on that blessing of which they always spoke as the "promise" of God to Abraham.

They called these two sons Esau and Jacob. Esau means "the red," and he

was called so because from his childhood he was red-haired and ruddy.

As he grew up, he was fond of outdoor-life, and was always with the herders or out hunting. He dressed himself roughly in skins of beasts which he killed in the chase, and with his shaggy red hair covering not only his head, but his hands and arms as well, he looked, as indeed he was, a great wild hunter.

The other brother, Jacob, was very different,—a pale, dark man, with nothing of Esau's strength, but making up for it by the cunning shrewdness which to this day is found among the wandering Arabs of the plains. He was a timid youth. From his boyhood he loved to be in the home-tent with his mother, or to sit by the camp-fires and listen to the stories of the old men. Hour after hour these elders would tell of the past times of their people,—of Abraham's going away from the far off home land, and of how there had come to him, then, a promise from his God that some day his tribe should grow into a mighty people through whom was to come some great blessing to the world. Esau heard nothing of this; all he cared for was to roam the plains or forests with his bow or spear; but these thoughts of the past, and of the mysterious "promise" and blessing to come, sank into the mind of Jacob, and the one great wish that grew upon him was, that he had been the first-born.

One day it came to pass that Esau came in from the plains weary and faint with hunger, to where Jacob stood by the fire watching a savoury mess of red lentils which his mother, Rebekah, had set him to mind. Esau begged for some. "Feed me I pray thee with that red, red pottage," cried the famished hunter. Jacob, however, saw his opportunity and said, "It might not be;" and when Esau begged and pressed, at last he answered: "Sell me this day thy birth-right!" Esau replied: "I am ready to die; what good shall this birth-right be to me?" And so he sold his birth-right and swore to it with a solemn oath. Then Jacob gave him all he wanted; and when he had eaten he rose and went his way, "despising his birth-right."

Now Jacob had his heart's desire; and yet not quite so, for, after all, everything depended on his father. It rested with the chief of the tribe to say at the last who should succeed him. Jacob did not dare to tell his father, who, a kind and rather weak old man, loved his strong son, Esau; but he told his mother, and she was glad and talked with him about how they might persuade the old man to give the birth-right blessing to the younger son Jacob. Ah, Isaac! now that deceit you taught Rebekah is coming home to you! Rebekah could be cunning, too, and she plotted with Jacob how, together, they might deceive the old father.

Years went on and Esau had forgotten all about it, but at last the time came when Isaac, an old, old man, with his eyes so dim that he could not see, felt that he was near to death and that he must declare who should be chief after him. He called Esau and bade him take his bow and kill a deer and make a savoury dish for him, that he might eat of it with him, and give his last blessing.

But Rebekah heard all this, and, calling Jacob, told him to dress himself in skins, as like his brother as he could, while she would make a savoury dish. So before Esau could return, Jacob went in, and imitating his brother's voice, said, "My father!" and the old man answered, "Who art thou?" Jacob said, "I am Esau, thy first born; arise, I pray thee, and eat of my venison, that thy soul may bless me." But somehow the old man distrusted the voice, for it did not sound like Esau's, so he said: "How is it that you have brought it so soon?" and Jacob said: "Because the Lord thy God brought it to me"; for thus, one lie always leads to another.

But still Isaac hesitated, and bade him come near, that He might *feel* him, whether this was indeed the shaggy son whom he knew so well; and he felt him and said: "The voice is the voice of Jacob, but the hands are the hands of Esau." But he was very old and feeble, and so the pretense deceived him, and he took the meat and also drank of the cup that Jacob offered him; and then,

with that as a kind of pledge or sacrament, he gave his son the solemn birthright blessing which, once given, could never more be changed. He prayed his God to prosper his son in his flocks and his harvests, and bade him be chief over the people and over his brethren, and commanded that the tribe should bow down to him and serve him.

And lo, almost before Jacob had gone out from his father's presence, Esau had come in from his hunting, and had made the savoury meat and brought it to his father, begging him to eat it and then bless him. The old man trembled exceedingly, and was sorely troubled when he found how he had been deceived. "And Esau cried with a great and exceeding bitter cry, and said unto his father, 'Bless me, even me also, O my father.'" But the aged chief dared not unsay his words—"Thy brother came and I have blessed him, yea and he shall be blessed." Then Esau said unto his father: "Hast thou but one blessing, my father? Bless me, even me also, O my father." And—strong man though he was—Esau lifted up his voice and wept. And so his father blessed him too, and prayed to God to prosper him and to make him strong as a hunter and a warrior, so that, though he was to begin by serving his brother, he might in the end break loose from him;—but that was all,—the father's word had gone from him, and he could not bless Esau to be the chief. And so Jacob got the birth-right blessing.

But do you think, when he had got it so, it could ever be much real blessing to him? We shall see what came of it, in the next story.

XII. What came of Jacob's Cunning.

Now see what came of Jacob's cunning. It seemed to have succeeded, for his father had given him the birth right blessing, to be the head of the tribe after him. But instead of finding himself a chief, he had to fly from his home, and for many years he had to live the hard life of a herder in a distant land; and all through his life, even when he had become prosperous again, trouble and deceit followed him.

To begin with, the old man Isaac did not die yet, so all things remained as they were. Only, now, Esau hated Jacob, and one of the people told Rebekah that Esau had been heard to say that when his father should be dead and the days of mourning for him ended, then he would kill his brother. Rebekah was terribly afraid, as she well might be, and called Jacob and warned him to fly. But where should he go? Then she bethought her of the old home of their people, from which she herself had come, and she bade him try to make his way thither across the desert, and seek out her brother Laban, and stay with him awhile, till Esau's anger should be passed.

So giving him a little store of bread and oil for food, she set Jacob forth. But what a journey it was for him. To Esau it would have been as nothing. But think of it for Jacob, the quiet, home-keeping youth, who knew little of the desert life! Think of his having to trudge wearily, day after day, across hills and forests, and then over the wide desert, all alone, with nothing but the sun and stars to guide him. Think of that first night, when he had no tent to rest in, and all he could do was to lie down where he was with a stone or two for his pillow.

But Jacob, though he had done such meanness, was not all bad. So, as he journeyed, there came to him the thought of God, the great Jehovah, whom none could see, but who had blessed his father Isaac and his grandfather Abraham. He longed to feel that God was with him, also; but, as people thought in those old times, it would seem to him as if in leaving his father's house he had left God there. But lo! in the night he dreamed a dream. It was as if, there in the desert, he saw mighty steps mounting up towards the skies, with shining angels going up and down between Earth and Heaven, and above all stood One who spoke to him, and told him he was the God of Abraham. Then with his dreaming, mingled thoughts of all that promise to Abraham of which he had heard the old men speak, and it seemed to him that God repeated that promise, and

said: "Behold, I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee." When Jacob awaked out of this dream, a great awe came upon him, and he said: "Surely the Lord is in this place, and I knew it not! This is none other but the house of God, and this is the gate of heaven." And so he thought that he might worship God there, as he had always seen his father do; and he took the stones he had used for a pillow, and built them up into a little altar. He had no lamb to sacrifice, so he poured out a little of his oil for an offering, and there he vowed that if Jehovah would be with him, and keep him, and bring him back some time to his father's house, then Jehovah should be his God forever.

Then he went forward on his journey. It was still rough, and hard, and long for him, but he felt now that his God was with him, and he went on more bravely, and at last he came into the land of the children of the East, and found himself near a great well in the plain with flocks of sheep near, and shepherds watching them. Jacob said to them: "My brethren, whence be ye?" And they said: "Of Haran are we." Haran was the very place he was seeking, so you may be sure how glad he was when they told him that Haran, and the place of Laban, his uncle, were close by. And while he talked with them, behold there came a beautiful maiden with her flock, and they told him this was Rachel, Laban's daughter. When Jacob saw her, he could not help weeping, it seemed so good to find himself among kinsfolk; and he went and rolled away the stone from the well, and watered her sheep for her, and then he kissed her and told her he was her kinsman, the son of her father's sister, Rebekah. So she ran and told her father. And Laban came out and ran to meet the lad. It was a great thing to see some one from the far off settlement, and he took him in his arms, with a great welcome. "Surely thou art my bone and my flesh," he said to him; and at once he took Jacob in to live with them.

Yes, he was their kinsman, but yet how different from being the chief's son, as he had been at home. Laban was chief here, and he was a hard, grasping man; and the lad had only been there a month when the chief put him on the footing of one of his hired men. Jacob begged that instead of any wages, Laban would give him for his wife, Rachel, the beautiful maiden whom he had first met by the well, and whom he loved; and he offered to be Laban's servant seven years if only at the end he might have Rachel for his wife.

Behold then, Jacob, the son of a sheik, now a servant: just one of Laban's herders, bound to him for seven long years. A hard service, too, with his flock to care for by night as well as day, through the fierce summer heats and the winter frosts. "So Jacob served seven years for Rachel, but they seemed unto him only a few days, for the love he bore her."

But Laban tricked him after all. The chief had an elder daughter, Leah, a poor girl whom no one sought in marriage, for she had sore eyes like many on those burning plains; and when the time was come and the marriage feast was made, at which the bride was given to Jacob, all closely veiled according to the custom, he did not find, till it was too late, that it was not his beloved Rachel whom he had taken as wife to his tent, but Leah.

Poor youth, he was very angry, but what could he do? The sheik made light of it, saying that in their country the younger sister could not be married before the elder. However, he had found by this time that Jacob was a faithful servant, and so he offered to give him Rachel, also, to wife, if he would bind himself to serve another seven years, and Jacob agreed. So in a week, they had another marriage. For in those old times men had not yet come to see that it was wrong for a man to have two wives. But still it was an evil thing, and trouble came of it, for as the years passed by, and Jacob loved Rachel and her children more than Leah and hers, there was much strife and misery.

Meanwhile, however, Jacob prospered. When the fourteen years were passed, he bargained with Laban for a share in the herd, and, moving away three days journey, pitched his tent and kept the flocks there. He did not actually cheat, yet he still had the old cunning, and managed that more and more of the flock should come to belong to himself, until when six more years had passed, Jacob was so rich that Laban and his sons began to cast evil looks at him, and he determined to go away. His heart longed for his own country. His father must surely be dead, he thought, but Esau had then become the sheik, and surely, after twenty years his anger would be passed. So Jacob set his face to go back to Canaan.

MR. SAVAGE'S PRAYER.

The first number of the weekly pamphlet issue of Rev. M. J. Savage's sermons for this year contains, in addition to the sermon, the prayer of the day. As a rule we do not like the printing of prayers, it looks too much as if they were "addressed to the congregation," or as if one were praying "to be seen of men." And yet printed prayers may be helpful. We confess we hope Mr. Savage's weekly sermon is to be given to us regularly accompanied by his prayer,—we believe that to most of his readers it will be a prized addition. We print below his first Sunday morning prayer after the summer vacation. It is very tender and helpful.

THE PRAYER.

Let us pray! Father, we are glad this morning to be back in this old familiar place once more. Not that Thou art here any more than Thou art anywhere else; for, if we have eyes to see and ears to hear and hearts to feel Thy presence, Thou art with us everywhere. Though we should climb into the heavens, we should find Thee; though we should descend into the deeps, Thou wouldst be there. Though we fly to the uttermost parts of the earth, we do not escape Thee, the Spirit, the Life of all, the Infinite, the Universal Presence. And there have been times this summer when Thou hast been very near to us. We have heard Thy whisper on the seashore and in the sough of the pine-trees over our heads. We have seen Thy wonders in the bright blue sky and in the clouds. We have noted Thy wisdom and Thine infinite life in the humble grasses beneath our feet and in the wild-flowers by the roadsides. And yet Thou art here to us who have made this our home for so many years in some special, some peculiar, some precious sense. So many times have we been inspired, touched, uplifted here. We have sat here with those that were dear to us. This has been the place where loved ones have been wedded, the place from which the forms of those we loved have been carried out with heart-break and with tears. This is the place where we have consecrated ourselves to Thee in earnest worship, the place where we have tried to study Thy truth and find Thy way, the place where we have tried to realize better the relation in which we stand to our fellows, tried to understand better our duty, and tried to gain some new impulse or motive for the doing of it.

And so it is a holy place to us, and we are glad to return to it. And may it not be, Father, with any sense of content with the past, any thought simply of resting and finding peace,—though may we learn to find rest and peace in the midst of the noble activities of our lives, where alone we can find them. But may we here this morning appreciate something of the higher calls of duty, some of the new work to be done, something of the new truth to be proclaimed, something of the inspiration to be brought to bear upon our fellow-men, to help them to realize this new truth and live it out in their daily lives. And so, Father, may we re-consecrate ourselves and begin anew that grand task, which Thou dost permit us, of sharing with Thee in the building of the kingdom of God on the earth.

Thou knowest the hearts of all who are here,—how lonely some of them are, how burdened, how they miss that which has passed out of their lives, a faded ideal, or a lost companion or friend. O Father, comfort and help, and let this place become dearer still as the spot where new views and new hopes and higher inspirations shall come to us. Let it be to us the gateway of immortality, the house of God, and the very door of heaven. Father, some of those that we have known and loved for many years, some of those who have been accustomed to sit with us here in worship, some that were always here, some here only now and then as health or strength might permit,—some will be here no more. We shall indeed, when we close our eyes or muse, seem to see their faces and their forms; but their seats are empty, and our hearts feel a little poorer because these friendships and companionships are taken away. O God, let the trust come to us that those we sometimes call the lost are not really lost, but that they are close about us, seeing us, understanding us; that they are a part of God's great household still, though passed into another room, only behind a curtain, perhaps, that

to most eyes makes them invisible. Let us trust that all the good and the true still live and are still with us and doing the same work, only in another part of God's great field. So may we not lose courage or strength, but, taking hold of hands, those of us that are seen and those that are unseen, may we go forth, one brotherhood and sisterhood of right, of truth, of duty, accomplishing what we may in building up our own characters, in helping each other, in spreading the life and the truth of our God over all the earth. And we will give Thee thanks this morning and always. Amen.

IS THE PROPOSED ETHICAL BASIS FOR UNITARIANISM HONEST?

A lady desiring to know the difference between an Ethical Culture Society proper, like Mr. Salter's or Mr. Adler's, and an "Ethical" Unitarian Church of the new type, asked one who had had experience with both. He replied that the difference is this: "Both make the same profession before the world, but the Ethical Culture Society proper always stands frankly and unequivocally by what it professes, while the 'Ethical Unitarian Church' regards itself as at liberty in practice to repudiate what outwardly it professes. That is to say, both proclaim a basis that is exclusively ethical and invite co-operation on that basis. True to this, the Ethical Culture Society proper no more admits into its meetings prayers, or hymns based upon the God-idea, than it would admit the celebration of the mass or the habitual teaching of the doctrine of the atonement. But the Ethical Unitarian Church feels itself at liberty to have an exoteric profession and an esoteric practice,—having drawn people in by announcing its basis as identical with that of the Ethical Culture Societies, it proceeds forthwith to put a theistic hymn book into their hands, and confront them with a man on the lecture platform who prays. Of course nobody is compelled to stay who does not like the hymns and the prayer. But the contrast between what is announced to the world and what one finds on entering most of their gatherings (a few churches live up to their profession far enough to dispense with prayer) is noticeable."

This statement sets forth clearly what seems to be one important difference between the "Ethical Culture" movement proper, and the so-called "Ethical Unitarian" movement. One is frank, honest ethicalism, saying to the world exactly what it means, and living up to what it professes. The other is an ethicalism which says one thing to the world, and claims the right to practice another.

Of course we do not say or mean that the Ethical-basis Unitarians *intend* to be dishonest, just as we do not say or believe that Episcopal Broad Churchmen *intend* to be dishonest with their widely differing exoteric and esoteric creeds, and just as we do not say or think that liberal Presbyterians *intend* to be dishonest when they float the Westminster Confession above their church and inside practically repudiate it.

Unitarianism throughout all its history heretofore has stood for exact conformity of practice to profession, of utterance to belief. It has repudiated the whole exoteric and esoteric idea. It has said: Let others have their mental reservations and their evasions if they must, we will say to the world plainly what we say among ourselves. The banners we lift up shall never belie us.

But now there arises among us a party which proposes to change all this. Floating externally the banner of the Ethical Culture movement, it proposes to take the liberty to have inside, if it chooses, a Unitarian church or other organization. Inscribing over its doorways ethical words only, and refusing to place with them any theistic words, or words indicating a worship purpose, it claims the liberty to have, inside, prayers and hymns of worship to God, and to do work looking to the propagation of theism.

This seems to us dishonest, has seemed so from the beginning. Of course, as we have said already, we have never believed for a moment that those who advocate such a plan mean dishonesty, just as we have never believed that our liberal orthodox friends mean dishonesty by their exoteric and esoteric and their dual standards. Nevertheless we are compelled to regard the positions of

both as in fact wanting in straightforwardness.

The Ethical Culture Societies are frank, and true to their standards. One who reads their platforms and constitutions learns exactly what their aims and purposes are. Going into their Conventions or their Sunday gatherings he will find exactly what he has been led to expect. It is not so with "Ethical Unitarianism." Its largest and most representative organization, the Western Unitarian Conference, claiming to cover the entire west, refuses to put into its constitution or platform any theistic statement or even word — anything whatever indicating that it is organized for purposes of worship. Yet he who, attracted by its ethical and free-thought basis, comes into its gatherings, is straightway confronted with theistic literature, prayers, and hymns of worship. Of course we are glad for the literature, hymns and prayers, but we would have them in honest places. We would not have men brought into their presence by false pretenses.

All this applies of course to the Women's Western Conference and to any smaller local organizations that stand upon the same basis. Of course it also applies with great force to the proposition which is now before the denomination, which looks to the abandonment of the national Women's Auxiliary Conference with its broad but distinct Christian basis and its stated purpose of Christian work, and the substitution in its place of a national Women's League which shall drop the Christian name and declare no aim but an ethical one.

If the declared platform of a society, or the organic constitution upon which it legally stands and which it publishes to the world, is only ethical — if the society or organization does not plainly declare itself Christian or theistic or to have ends of worship, then it seems to us it should neither admit worship into its gatherings nor make plans and spend money for ends of theism or Christianity. It should be true to the compact which it makes with the public when it plants itself on an ethical basis and *invites attendance at its meetings and co-operation in its work on that basis.* It should practice what it professes. It should not open the door even to a possibility of deception — to even a possibility of persons being enveigled into the society on false pretenses.

It was this that James Freeman Clarke meant when he wrote: "A church or an association of churches may not need a creed; but it does need a platform. If I ask the people to unite for work, I must tell them what kind of work. If it is a temperance society, I must tell them that they are to work for temperance; if it is an ethical society, that ought to be stated; and if it is a church [or an association of churches], we should be willing to state in our platform that our object is to work in the love of God as well as the love of man. Otherwise we shall deceive those whom we ask to join us, and seek to smuggle them into a church [or association] under the pretense that it is only a society for 'freedom, fellowship and character.'"

Let us have a perfect frankness and honesty everywhere — as well in Unitarianism as in the Ethical Culture movement. Unitarianism has always put great emphasis upon ethics, and for ourselves we should be glad to have that emphasis increased; but we think a poor way to increase it is to take a misleading and essentially dishonest position before the world. Let us have a Unitarianism that is *really* ethical — really ethical by being what ninety-nine hundredths of its adherents really want it to be, namely, theistic, and in a broad but true sense Christian, and saying so frankly and honestly to the world.

THE PROPOSED NEW ORGANIZATION OF UNITARIAN WOMEN.

It is doubtless known to most of our readers that a movement is on foot looking to the discontinuance of our present national women's organization, the Women's Auxiliary Conference, and to the formation of another, different in important respects, in the place of it. The proposal for such a change is to come up definitely for discussion and action at Philadelphia, in connection with the

National Unitarian Conference now in session there. That there has been and is much misunderstanding concerning the character of the proposed new organization, has of late become evident; indeed, many who at first were favorable to the general plan find themselves now, in the form that it has finally assumed, compelled to take a stand against it, as something in their judgment unwise and calculated to work serious trouble in the denomination. Within a few weeks past many letters have come to us on the subject, from persons east and west—officers of the Women's Auxiliary Conference, ministers, and others—giving voice to this growing feeling that the proposed change shall not be made. We give space below to a single one of these letters—a brief communication from Dr. Bixby, which sets forth very succinctly a few of the more important objections to the new organization.

DR. BIXBY'S LETTER.

Editor of the Unitarian: I wish to add my protest to that made by others, against the supersedure of the present National Auxiliary Conference of Women of Unitarian and other Christian Churches, organized for Christian work, by a new National League, from whose constitution the word Christian and similar terms have been carefully omitted. First: The proposed change in the title of the women's national organization, and in its declared aim, is a needless one; for the only reasons publicly assigned for this grave change are certain practical difficulties in the treasury arrangements, the regulations as to membership, officers, etc., of the present Women's Auxiliary. To remedy these, there is needed only amendment of the various articles of the Constitution of the Women's Auxiliary found defective. A new title and declaration of the object of the women's organization, putting it on a non-Christian basis rather than a Christian basis, are uncalled for. The present Auxiliary is national and broad, the foremost women of the Western Conference, as well as of New England, being already among its officers and members. Why arouse deplorable controversy and dissension by this effort to abolish this useful, positively Christian, yet comprehensive and hospitable organization?

Secondly: In the address to the women of the Unitarian fellowship, signed by Mrs. Andrews as chairman, in which this new National League is recommended, it is stated that when a year ago it was suggested that a new constitution should be formed, the understanding was, to use Mrs. Andrews's words,—"The basis of the work, religious, missionary and denominational to remain unchanged." The basis now proposed, is not, however, the same religiously, but radically different. The notice given of this proposed de-Christianized League, to supersede the Auxiliary, has been inadequate; the constitution having been printed only seven weeks before it is to be acted upon, and in only a single *one* of our Unitarian journals, and the written votes of those who cannot be present at Philadelphia, not being counted after October 10th. Very many of the ministers and local branches of the Auxiliary have received no official notice of the proposed new constitution.

Thirdly: The committee who have drawn up the new constitution, by dropping the former Christian title and object of work, and using only the words *Unitarian* and *religious* to define its character, leave it gravely ambiguous. Do these words imply a Christian character? If so, why not frankly use the word Christian. If the words "Unitarian" and "religious" do *not* imply a Christian character and aim in the new organization (and it is well understood that it is with a view to bring into the new League those who object to entitling their work or union by the name Christian, that the change of phraseology is made), then, the new League is not such a one as can commend itself to those who want to do Christian work, and who do not want to empty the word Unitarian of Christian significance. The proposed new union will be a nominal one, on the basis of words, chosen for the very reason that one party defines them in a different way from the other, and this de-Christianized constitution will soon be quoted as a precedent for also purging the National Conference of its Christian phraseology.

I wish our Unitarian women to exercise a broad hospitality,—but hospitality does not require silence in the expression of sacred convictions. Organizations are not to *suppress* faith, but to *express* it. What would be thought of a preacher who to induce certain agnostics to come into his church service carefully dropped out the words Christ and Christianity, God and worship, from his prayers and sermons and church bond of union? In our national organizations, is it any less unworthy to lower our Christian standard to win a few more adherents?

JAMES T. BIXBY.

Yonkers, N. Y., Oct. 11, 1889

THE SUGGESTION OF REV. JOHN PAGE HOPPS.

Nothing that we met in our recent visit to England interested us more than a proposal which has recently been made by Rev. John Page Hopps, of

Leicester, one of our most influential and most radical English Unitarian ministers. In common with many other ministers in England and in this country, he has long felt the need of a simple and practical basis for his society, a basis at once broad, inclusive and in harmony with the spirit of freedom which Unitarianism has always encouraged, and at the same time a basis that would constitute his society really *a church*, existing definitely for the highest and best ends of religion, and held together by moral and spiritual rather than by financial bonds. The result is, he has addressed a proposal to his vestry, which not only seems likely to be adopted heartily, but which has been printed and is attracting wide and generally favorable attention among our English churches. We think it will interest Unitarians on this side of the sea as much as on the other, for it solves a problem that is quite as pressing here as there. We earnestly commend it to the attention of our churches, and especially to the attention of all societies just forming.

The proposal which Mr. Hopps made to his people is as follows:

"Everywhere Unitarians feel the want of a spiritual Church—a bond of union different from mere seat-holding or a payment of money. Young people, and inquirers especially, need something that shall mean for them a decision to join our Church. All other "denominations" know the immense value of this; and it is our great defect that we have nothing answering to it, for assuredly seat-holding is not Church membership, and a body of subscribers is not a Church. This I desire to remedy; and the extremely simple plan which I propose has taken shape only after much consideration and long experience. I do not propose in any way to alter the effective voting membership of the congregation; neither do I propose any change in the method of conducting its business. My proposal is a purely moral and spiritual one; and it begins and ends in giving effect to the willingness or the wish to join us as a company of worshipers and believers. What is a Church? A Church is a company of believers, of kindred spirits, of those who believe in God and desire to do His will. Such a Church is and can only be spiritual; and its bond of union must be found in the mind, in the conscience, in the will, in the affections; and entrance into it can only be from the inner self which says: I believe, I love, I choose. To some that may seem vague and ineffective; but to all really devout and earnest natures, that deliberate act of choice, and the expression of it, would be a very sacred and binding thing, and would form, not merely the only bond of union we could endure, but precisely the bond of union we need. I need hardly say that I do not propose a creed; but I do propose a designation and a decision. The designation is 'Our Father's Church,' and the decision is the simple statement that we unite as members of that Church whose root is the Fatherhood of God, and whose fruit should be the Service of Man. That blessed Gospel all could understand, and to it many might be won, and I am persuaded that, for want of some such spiritual bond of union, and, for want of some simple but serious and solemn confession or record of adhesion to it, many, very many, come and go and disappear. One of the uses of such a Church would be that those who join it might be moved to take an interest in one another in a quiet and natural way, and then we should, perhaps, be less like 'a rope of sand,' kept together, or disintegrated, by all kinds of external influences, turning upon little that is spiritual. But further explanations may be reserved for future opportunities. I will only add that, all over the world, Unitarians feel the want of something like that which I propose, that this congregation is by no means an exception, and that I should be thankful if our venerable society could prove, not only that age has brought no shrinking from a fresh day's march, but that it can show younger brethren the way.—Proposed entry in the book of Our Father's Church: *We who here enroll our names, worshiping together at The Great Meeting, Leicester, unite as members of Our Fath-*

er's Church, whose root is the Fatherhood of God, and whose fruit is the Service of Man. May our Father help us to be true to our Ideal, to Him, to ourselves, and to one another in the spirit of Jesus!"

THE WORLD'S MOST PRECIOUS GOSPEL.

No body of religious persons ever had a more inspiring gospel for men than have Unitarians,—one more full of hope, of light, of uplook and outlook, of comfort in sorrow, of consolation and strength in view of death, and of noble incentive in life.

Of the great religions of the world few persons in this country, probably, doubt that Christianity is the highest. But Unitarianism plants itself upon what is highest in Christianity. What *is* highest in Christianity? What, if everything else had to be thrown away or lost, would every thinking, devout soul cling to longest? What did Jesus himself declare to be the most precious teaching of all he had to utter? The thought of the divine humanity: man, the child; God, the parent: the fatherhood of God, and the brotherhood of the race. In this greatest conceivable of thoughts, God and man unite in nature, interests, destiny. "I and my Father are one." "No man is able to pluck them out of my Father's hand." It is this lofty and inspiring faith, interpreted in the light of our modern age of unchained reason and growing knowledge, that constitutes Unitarianism.

It is easy to see that we have here a gospel for every class, and for every man. This gospel comes to the ignorant, to bring knowledge—knowledge which is safety and life.

It comes to the superstitious, to bring rational views of the world, and life, and God, and thus drive a thousand hurtful shadows out of men's minds.

It comes to the sensualist—to him who lives for material aims and low gratifications, to say, "Shame! This is a beast's life you are living. Leave it. Your nature is too noble, your possible destiny is too high, for such degradation."

It comes to the conscious wrongdoer, saying, "Stop. Turn. Cease to do evil; learn to do well. Know that whatsoever a man soweth that shall he also reap."

To the poor it comes and says, "Ye are God's children, even if ye are man's poor. Be comforted, therefore; and take all the more earnest heed concerning riches of the mind and heart and character, which no misfortune can take from you."

To the outcast it comes, and with infinite tenderness whispers, "God loves you. And not because another has died for you, either: He loves you for yourself. Therefore, become worthy of his love."

To the despairing it comes, and bids him be of good cheer, for there is eternal hope.

It comes to the bereaved, in low sweet tones, to chant:

"There is no death; what seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death."

It comes to little children, not to shadow their young lives with dreadful thoughts of God, and death, and judgment, and fiery pits, and lost souls; nor to say to them, "Your nature is wholly depraved; you are the children of wrath; you cannot love God until a new nature is given you." It comes to them to take them lovingly in its arms, as the Master did, and bless them.

To the multitudes in our day who are turning away from the current Christianity because of its irrational, cruel, degrading dogmas (of Bible infallibility, election, reprobation, vicarious atonement, eternal hell), it comes, to win them back to religion by showing them a religion reasonable, purged from these dark doctrines, worthy of the respect of every intelligent and free mind, and having a right, by reason of its intrinsic beauty and worth, and its helpfulness to men, to claim the acceptance and love of every man and woman.

It comes to all men, rich and poor, high and low, learned and unlearned, to warn them solemnly of hell—that hell

which all are in danger of—the awful hell which hate, and selfishness, and lust, and pride, and passion, and sin of every kind make in the soul where they reign; and also to all men it comes to woo them to heaven—the beautiful and real heaven which love, and trust, and forgiveness, and patience, and purity carry into every human heart where they make their abode.

Thus we see that the religion which God has committed to us, to foster and to disseminate, possesses the first and most important requisite for missionary activity—a real gospel, and a gospel for all.

Thus it will be seen that in that form of reasonable, purified Christianity, which is beginning to appear in many quarters and under many names, but which is perhaps best known by the name Unitarian, our age is beginning to find a real and living gospel, and a gospel for all men,—a gospel with hopes and incentives the noblest, and with warnings the most solemn; a gospel that keeps all the good of the past and at the same time welcomes all God's revelations of the present; a gospel at once enlightened and devout; progressive and practical; rational, and at the same time in harmony with the deepest teachings of Jesus; and adequate to meet men's deepest needs alike of brain and conscience and heart.

Should not thoughtful, earnest men and women everywhere welcome such a gospel, as something of simply priceless value, and devote themselves with courage, consecration and joy to the work of disseminating it among their fellows?

THE NEW SEATTLE CHURCH.

What a rain! Earth and sky and water all blended together in a dull leaden color. It was not a pleasant sight, that which greeted our eyes as we pulled back the curtain on Sunday morning and looked forth at the weather; and yet this was the day we had all been looking forward to for months, for on this day the new Unitarian church was to be dedicated. How much that meant to the small band of faithful ones that had remained loyal under the most trying discouragements. "If I could just let my Boston friends catch a glimpse of our old hall away up three flights of stairs, where we have had to hold services up to this time, they could understand and appreciate our joy in this new building," said a lady to me, who was formerly of Edward Everett Hale's congregation.

Donning rain-coats and overshoes and grasping tightly our umbrella, we climbed the steep street which led directly over to that part of the town where stands the new building. Before reaching the place, we could see the square tower of the church as it stood out above the surrounding buildings, excellently located and hereafter a sure guide-post to the eastern wanderer in search of Liberal Christianity. The building is of frame, as are almost all the buildings so far erected in Seattle. It stands upon a terrace some ten or fifteen feet above the sidewalk. This gives it a commanding appearance. In the front is a large stained glass window, which throws a pleasing light into the interior and gives one, on entering, the sense of cheer and brightness.

It was nearly 11 A. M. when we arrived, but the main body of the house was filling up quite rapidly, and when Rev. Mr. Smith came forward to open the services there must have been two hundred people or more in the house. On the platform with Mr. Smith, sat Rev. Dr. Eliot of Portland, Rev. Geo. Greer of Puyallup, and Rev. Thomas VanNess. The very excellent sermon was delivered by Dr. Eliot. The leading paper of Seattle publishes it in full. I am sorry that lack of space makes it impossible for me to quote some of the best passages.

I cut the following from the *Post Intelligencer*, which sums up the rest of the service and also gives a brief history of the Society:

At the conclusion of Mr. Eliot's sermon, the dedicatory service was gone through with by pastor and people, Rev. Ernest Smith requesting the congregation to stand and all unite in its recital. The service ended with these words:

Pastor—To this church may everyone be

welcome. Hither may the children love to come. Here may the strong renew and consecrate their strength. Here may the aged find the peace of God.

All—Thus may this church ever be to all who enter here a true religious home where faith and hope and love abide. Peace be within its walls. Peace to young and old who enter here. O, Lord, establish Thou the work of our hands upon us. Yea, the work of our hands establish Thou it. Amen.

Rev. Thomas Van Ness, the superintendent of Unitarian church work on the Pacific coast, then made a short address to the people. He asked their forbearance and sympathy for the pastor. The ministry is unique; the young man from the divinity school is put at once in full charge of a church with its multiform duties. It is not so in law, medicine, or business; the young man grows slowly into a position of responsibility and trust. A minister should be for the community. In supporting this church you do something more than support a preacher. You give a man to Seattle pledged to every good work. That is worth much. This church, continued the speaker, stands squarely for the brotherhood of man. All men are invited; creed and belief with us count for little. Character is everything. Ours is the unity of spirit. Religiously we are in accord with the political traditions of this country. In this new state you welcome every man to citizenship. Here you cannot well preach the Declaration of Independence—the gospel of equality—politically, and the gospel of depravity religiously. The world is calling for a large religion, a tolerant religion, large and charitable enough to take in all men. Such a church is the Unitarian. We call upon you in the name of patriotism, in the name of religion, in the name of our common brotherhood, to help support it.

A history of this church, now so happily settled, is as follows: In 1871, Rev. J. C. Kimball came to Washington Territory as a missionary of the American Unitarian Association. He organized a society in Olympia and preached in Seattle once in four weeks. He went back East in 1872, and for three years there was no preaching. In 1875, Rev. David Utter commenced to preach irregularly at Seattle, but returned to the East in 1880, and there was no further preaching until in the autumn of 1884. At that time Rev. George H. Greer began holding monthly services in the Masonic hall. These services increased first to once in three weeks, and finally to bi-weekly meetings. In November, 1887, Rev. Grindall Reynolds, head of the American Unitarian Association, made a visit to Seattle, accompanied by Rev. Samuel Eliot, son of President Eliot, of Harvard university. The result was that Mr. Eliot stayed and gave the Unitarian church the first regular weekly preaching in its history. Mr. Eliot was succeeded by Rev. Mr. Griffin as a temporary supply, and in August, 1888, Rev. Ernest C. Smith took charge of the congregation. The church edifice, dedicated yesterday, is the first building the society has owned in Seattle. T. V.

THOUGHTS ABOUT GOD.

IV.

"God is holy."—Ps. xcix, 9.

There is full completeness in him. From his fulness spring all life and being; and goodness is the essence of all things, for the source is holy. He made all things, and "without him was not anything made that was made." Hence, all things have the eternal quality of holiness imbued and inspired essentially in them. There can be no evil thing come from his hand, nor imperfect. What we call evil and imperfection is only incompleteness. He has not yet finished his work, but worketh in us and through us and around us, every day and every hour, till he bring all things to his own standard of holiness and completeness. We see his movements in every phenomenon, but cannot always trace out the trend of events or predict the specific results; but this we know: He is holy, and all things must, therefore, be "perfect, as our Father in heaven is perfect," when he shall have finished his work.

A. P. B.

A TRIP OVER THE SEA.

A TALK TO HIS PEOPLE, BY REV. J. T. SUNDERLAND, ANN ARBOR, MICH., ON RETURNING FROM HIS RECENT VISIT TO EUROPE.

I can hardly tell you how much pleasure it gives me to look in the faces of you all again, after eleven weeks of absence and journeying across seas and in far away lands.

I need not say that it was very pleasant to go, both for my wife and myself; for we had been hoping eagerly, many years, for the coming of the time when it would be possible for us to take a view of that old world, so rich in art and historic association, which study and imagination had already made so familiar to us.

But if it was delightful to go, it is certainly not less delightful to come

back. I have always been a rather ardent lover of America and her institutions; but was never so much so as now. I have seen many fair lands in my absence, but none that suits me as does this land of broad states, broad sympathies, broad ideas, eager intelligence, and great hopes. And Ann Arbor never seemed more attractive than when seen in immediate contrast with the Old World and some of its most famous University towns which I have taken pains to visit.

And above all, our own church, so simple and tasteful in all its appointments, so truly a workshop, a sanctuary, and a home, all in one, so warm with friendship and the spirit of hospitality, so bright to the young, so open to all the light of truth, whether shining through revelations of the old times or of the new,—our church, not fettered as, alas! so many of the churches of the old world are with outgrown iron creeds, burdensome ecclesiastical traditions, and dark superstitions of the past that eat like canker into the souls of men, but free to believe the truth as it appears to-day and do the work of to-day and thus help bring heaven to earth,—I say our own Unitarian church, standing thus in freedom, and in the light of God, never seemed so attractive as now, or so dear, or so prophetic of what, essentially, in some large way or other, I am more than ever sure the Christian church everywhere must come to be, if it is to hold its own in this stirring, thinking, progressive modern world of ours.

And now what shall be the theme on which I shall speak to you this morning? I cannot think that anything will be more fitting than for me to attempt to give you, just in a most informal and chatty way, a glimpse at my wanderings, with a few such brief reflections as may suggest themselves.

It is my purpose to give, a little later, a number of sermons and lectures on themes connected with my summer's travel and observation. Of course I have endeavored as much as possible within so limited a time to study, not simply the outside of things, but the peoples among whom I have been, their institutions and the great problems, social, industrial, political and religious, with which these peoples are grappling —problems to a very considerable extent the same that are presenting themselves to us here in America. I shall hope to devote one lecture to Paris and the very important problems which the French people have before them; one to Switzerland; one to Holland; one to London, its dark and its bright sides; one to great cathedrals and churches which I have visited, with reflections upon the religious conditions of the old world. But these lectures will be in no way interfered with by the cursory glance, which is all I can attempt to give you to-day, of our summer's wanderings and sight-seeings.

We sailed from Montreal, July 2nd, for Liverpool, on the Lake Ontario, of the Beaver Line. As it happened, we returned by the same line, on the Lake Superior; though we had our return passage engaged on the City of Rome of the Anchor Line, coming to New York, and only changed to the Beaver Line a few days before sailing. It was fortunate, however, that we did thus change, as the City of Rome encountered the terrible tornado which did so much damage all along our Atlantic Coast, and suffered some injuries. We, however, returning to Montreal, took what is known as the Northern Atlantic route, going around the north of Ireland, instead of the south, and passing north of Newfoundland—indeed, at one point, reaching as high as the 56th parallel of latitude, or within three or four hundred miles of Greenland. Thus we escaped the storm, which did not reach so far north; but the very heavy swells of the sea caused by it rocked us pretty vigorously for two days.

This northern route, between Montreal and Liverpool, may seem to many at first thought a longer one than that by New York. But in fact it is considerably shorter. The distance from New York to Liverpool is 3,100 miles; that from Montreal to Liverpool is only about 2,800. Besides, the New York

route is nearly all by open ocean, whereas that by Montreal gives one three days of sailing on sheltered waters (through the river St. Lawrence, the Gulf of St. Lawrence, the Strait of Belle Isle on this end, and the Irish Sea and North Channel on the other), and only 1,900 miles on the ocean proper.

We had what I suppose may be called fairly good passages both going and coming.

However, we encountered many icebergs on both voyages, having as many as seven in sight at one time. Still worse, on our out voyage we had much fog. This makes the icebergs dangerous; indeed one night we were obliged to lie practically still, because we could see nothing and the icebergs were all around. Coming home we had clear weather and so the officers did not fear. The icebergs were very much more numerous in the Atlantic the past season than usual. They were seen down almost to the Gulf of Mexico. You remember one of the great steamers on a southern route (between Havre and New York) struck one and came near being wrecked.

Icebergs are impressive sights. I never saw anything so weird and spectral as they are when seen through the fog; we passed one, not above two steamers' lengths off, that seemed like a great phantom ship with sails all set. It was easy to fancy it a gigantic ghost vessel, forever sailing the seas, manned with the ghosts of sailors who had perished in the deep.

In the sunshine, icebergs are beautiful—white and shining from water's edge to topmost pinnacle. One I shall never forget, immense in size, fantastic in shape, up whose seamed and caverned sides the waves were dashing furiously, that came one evening between us and the setting sun. But oh! how cold they make everything! Their approach can be detected long before they can be seen, by the lowered temperature of the water of the ocean, as indicated by the thermometer. The sailors have a striking expression, they say they can "smell" the icebergs. A peculiar chill comes into the air when we get into their neighborhood. One is glad to have had so fine views as we obtained of these beautiful but not always welcome veritable wild beasts of the sea. Recollections of them are pleasant—more pleasant than was their company, sometimes.

One has a peculiar feeling, never to be forgotten, on setting his foot for the first time on a foreign land, especially if it be a land of which he has read and dreamed all his life.

On landing in Liverpool I at once began noticing similarities and differences between what was now before me and what I had left behind. At least the dress was the same, of nearly all classes of persons. Indeed, nothing surprised me more in my travels than to find everywhere, in England, Scotland, France, Switzerland, Germany, Belgium, and Holland, the people as a rule, especially in the cities and towns, dressed exactly as in America; so that from the appearance of the people on the streets, or at church, or elsewhere, it would have been impossible to tell whether one was in Liverpool, London, Edinburgh, Paris, Geneva, Heidelberg, Brussels, Amsterdam, New York, or Ann Arbor.

Nor was there much in the looks of the people—at least the people of England—that reminded me that I was not in America. About all the difference I could detect between the English people as a whole and Americans was a little greater stoutness of average build in the English, or, perhaps more accurately speaking, a little less tendency to sharpness of features; and a little more freshness of complexion, perhaps I should say a greater tendency to floridness than is seen in our dryer climate. The truth is, America has been so completely peopled from Great Britain and the continent of Europe that one traveling in any of the leading nations there does not get the impression from the looks of the people that he is in a strange or foreign land; essentially all the types of people that he sees he is already familiar with among his neighbors at home. More truly than one realizes until he travels, our land here, so far as its people are concerned at

least, is simply a younger Britain, a new Europe.

But so soon as one begins to look beyond dress and face he finds points at which the new world has much differentiated itself from the old.

Of course when one passes over from England to the continent he expects to find the people speaking different languages from his own. But in England itself he no sooner begins talking with those he meets than he finds, if not a different language, at least different accents and intonations and idioms, prevailing among the people generally, that tell him plainly that he is no longer in America. Going to a hotel (unless he chooses one that is devoted mainly to the accommodation of Americans, and hence is conducted on the American plan) he will find different methods of management from what he is accustomed to, —for example, he will be likely to find candles used to light him to his bedroom; he will be charged not only for his room but for the service or care of his room; he will find people eating four or five times a day; a mutton chop becomes simply a chop; beafsteak becomes simply a steak; oat meal mush or porridge disappears, so does corn bread in every form; if he calls for biscuit they bring him crackers; his bread is put on the table buttered; he gets very little fruit, and what he does get is apt to be sour and poor; but the meats served him are better than he has ever tasted; he finds more tea and less coffee drunk than in America; more persons than he has ever seen before take ale, beer, or wine, at their dinner; two-thirds of the people take what is known as a plain breakfast, that is a cup of tea or coffee with bread and butter and a bit of honey or preserve, and nothing more till lunch or dinner.

The money he has to use becomes different, and far less easy to reckon, with its barbarous pounds, shillings and pence, instead of our civilized decimal system. People talk about things weighing so many stone. Stoves almost wholly disappear; and the same with heating furnaces, except for churches or public buildings. Warming is done by open fires in grates. There is no hard coal: all is soft or bituminous, and they call it not coal but coals. Street cars become trams. The ticket office at the railway station is designated a booking station, and your buying of a ticket for such a place they call booking for that place. They send you on your journey in a car divided into five, six, seven or eight compartments, each compartment seating eight or ten persons, and entered by two doors opening out, one on each side of the car. I did not see a car in Great Britain built on our American pattern, with doors at the ends, one room, and aisle through the center. Nor did I see anything of the kind on the continent except in Belgium; there I saw three or four.

These are a very few of the points of difference that one very soon begins to discover when he has set his foot on the soil of the old world.

Immediately on landing in Liverpool, I was greatly humbled. I had seen no daily paper for ten days and was hungry for news, especially from America. Accordingly I invested an English penny at once in a Liverpool daily, an immense sheet, large enough to contain the news of the world. Eagerly I passed from column to column and from page to page to find the part devoted to the great western continent from which I had come. By close searching I succeeded in finding just two paragraphs, one an inch and the other half an inch long, about America, and that was all,—one paragraph telling us that a railway train had met with an accident in New Mexico, and the other what was the last word from Sullivan the prize-fighter. I suddenly felt that I was in a strange land, you may be sure; and immediately America ceased to seem quite so much the center of the world as in my patriotic pride I had been somehow assuming that it was. It is curious how much smaller even the great American eagle looks when viewed from three thousand miles distance. And by the way this suggests one of the chief benefits of travel: it helps us to truer perspectives of many, many things.

We stayed in Liverpool from Friday

to Monday morning, seeing the city, with its fine public buildings, and, most interesting of all, its thirty miles of docks crowded with the shipping of the world, and on Sunday attending service at the Hope St. Unitarian church, where Rev. R. A. Armstrong, one of our ablest preachers in England, is the minister.

From Liverpool we went to Chester, a little way south, on the route to London. Here we found some of the real old England of our dreams. Liverpool is one of the most stirring of cities—the commercial metropolis of the England of to day. Chester, though less than twenty miles distant, is a veritable bit of the England of five hundred or eight hundred years ago, preserved to our time. It was one of the chief military stations of the Romans in Britain, and remained a walled town of importance, using its walls for protection and defense, until Cromwell's day and later. Its wall has been preserved and stands there now in good condition, extending around the older part of the city, a circuit of nearly two miles. On one of the towers of this wall King Charles stood, Sept. 24, 1645, and saw his army defeated by Cromwell on Rowton Moor. The city has a noble old cathedral, parts of which date back to the tenth century. This building was the more interesting to me because it was the first really historic cathedral that I had seen.

Nothing about the city is more curious or unique than the two streets known as the Rows—which run through the heart of the city at right angles, perhaps on the same lines as the old Roman *castra*. These streets are devoted to shops or stores; but the shops do not come close to the street,—next the street is a row of galleries forming a continuous arcade, or covered way, and the shops, many of which are very fine, are in the rear of these. The arrangement is very quaint—taking one back of the middle ages.

From Chester we went to Stratford-on-Avon, still farther on our way to London. Here we spent one of the most delightful days of our whole summer. The village (of 6,000–8,000 population) is a particularly clean and pretty one; the Avon is a lovely winding stream; the country about is charming, and we were favored with an ideal English summer day. We of course visited the house where the great poet was born, sat in the chimney corner seat where he must have sat a thousand times when a boy, saw the many relics and memorials which his admirers have gathered together, went through the fine Shakspeare Memorial Building where they are collecting the finest Shakspeare library and picture gallery in the world, visited the tomb of the poet in Stratford church, and walked to the Anna Hathaway Cottage, old and quaint, and with thatched roof, two miles away, where the young man, as yet unknown to fame, found his bride. One reaches the cottage by an old-fashioned foot-path, running through the fields, with its stiles and little bridges and sometimes overarching trees. As we were coming back, just before sunset, we came at one place to a turn round a bridge, and there just in front of us, in a sheltered nook we came suddenly upon—shall I say young Will Shakspeare and Anna? At least we came upon two that reminded us of Will and Anna, for they had evidently been walking the beautiful quiet path as lovers, just as the old time pair must have done so often, and now were standing together by the bridge in the gathering shadows just as young men and maidens have done not only in England but in many another land since time began. So we saw the beautiful idyl of the old time repeating itself to-day.

From Stratford we went to London and there joined friends who were just starting for Paris.

In Paris we spent a week. Then we went to Switzerland, where we spent another week; then to some of the more interesting towns in Southern Germany, Heidelberg among the number; then down the Rhine, and through Belgium and Holland, and back to England. This tour on the Continent was all crowded with interest; but as I am to

give two or three lectures by and by, as I hope, to what I saw and learned and thought there, I pass it by now.

Returning to England we went immediately to London, where we remained two weeks, seeing as much as we could in that time of that greatest and most wonderful city of the world, that central depository of the world's material and intellectual wealth. A fortnight in no other place on the planet can mean so much as it means here, at least to the earnest student who brings with him some intelligent idea of what he is to find. But I must pass it by for the present. If my visits to Paris and Switzerland demand each a separate lecture to give anything like an adequate presentation of what I found there, much more is the same true of my stay in London.

From London we went to Windsor, Kenilworth, and Warwick, to visit the famous castles at those places. Kenilworth Castle, made historic by Queen Elizabeth's famous visit to Lord Leicester there, with its extraordinary festivities, and the tragedy of beautiful Amy Robsart (the story of which has been told by Sir Walter Scott) is now a ruin. Indeed, it is one of the finest ruins in England. The day we spent there was one of the most delightful in all our wanderings.

Warwick Castle is almost as full of historic interest as Kenilworth, having been for many centuries the abode of the famous earls of Warwick, who played so important parts in some of the most stirring scenes of English history. It was allowed at one time, I believe, to fall into partial decay, but was restored, and is now the residence of a descendant of the old Warwick line.

Windsor Castle, only one hour's ride from London, is the principal residence of the Queen. Its situation, on a hill by the Thames, is picturesque; its buildings are extensive, massive and imposing; its grounds are among the finest in England. We spent a day looking through the grounds and buildings.

From London we also went to Oxford and Cambridge, the two great University towns of England, finding them even more interesting than the University towns we had visited on the continent.

Our next extended visit was made to the north of England, Yorkshire, where we have friends, and where my parents lived before they came to America, bringing me as a babe. You may be sure it was a great delight to visit the old places which I had heard of from my childhood, but had never seen, and also the relatives whose names were household words always in my boyhood's home. Not least was I interested to see the spot, perhaps not very important to the world, but at least quite important to me, where I was born. And especially did it add pleasure and almost sacredness to all these visits to make them as I did with my mother, who had never before been back to the dear old places since she set out with such mingled hopes and fears for a home in the unknown, far off new world, when I was too young to remember.

From Yorkshire we made short trips to the famous English Lake Region in Cumberland where Wordsworth lived; and to Scotland, where we visited Edinburgh, Glasgow, Lochs Lomond and Katrine, the Trosachs, Stirling, and Melrose Abbey—most of them places made forever famous by the romances and poems of Sir Walter Scott, even if they possessed no other claim upon our interest—and, finally, Abbottsford, the home of the great magician, where he died, and where his study, library and historic collections remain just as they were when his hand dropped its pen and Scotland mourned the loss of its greatest son and the world the loss of the most gifted story-teller of any age.

The Yorkshire visit over, with its asides, we were ready for the homeward voyage.

I need hardly say that wherever I went in all my journeyings abroad, I found Americans; of travelers in Switzerland more were from my own country than from any other. Everywhere I found the American name was one held in honor; and generally, though not

quite always, the Americans I met were of a character to do honor to it.

I remember to have met in one place or another in Europe at least seven Ann Arbor students or very recent graduates from our University. I found persons acquainted with the work of Michigan University who knew about nothing else in the State. The librarian at the Shakspeare Memorial building in Stratford was enthusiastic over our Shakspeare library, which he pronounced one of the finest in the world, and inquired with much interest about the work of our librarian, Mr. Davis, to whom he wished me to convey assurances of his very warm appreciation and regard.

During my journeyings I visited some nine different universities, and gained such information concerning them as my limited time permitted. While I see certain points in which the higher educational work of the old world seems to me to excel that of the United States, I see others in which I am sure we are in the advance. What I have learned has certainly raised my estimate of the work that is being done by our half dozen best American universities as compared with that done by the institutions of the old world that I have seen, and I have seen some of the highest rank.

Naturally, when we travel we are most interested in those things which are new and unlike what we have been accustomed to. Thus I found myself much drawn toward famous old castles, a considerable number of which, some in ruins and some restored, I visited. Kenilworth and Warwick have already been mentioned; among the more notable of the others that I saw were the Tower in London, Stirling and Edinburgh castles in Scotland, Heidelberg and the Rhine castles in Germany, and Chillon in Switzerland. I found all these exceedingly fascinating, wrapped as they are in an endless wealth of historic and legendary association, and affording such strangely realistic pictures as they do of a by-gone age and civilization. Yet at the same time one turns away from them with a chilling shudder at the heart of his enthusiasm, and a very fervent Thank God, that those old cruel, superstitious times are past.

While abroad I visited ten cathedrals, besides many fine churches. As architectural creations some of these were disappointing, but two or three fully realized my expectations, the Cologne cathedral especially rising to proportions and forms of harmony and beauty that are simply indescribable in their glorious perfection, and that stirred me as I was never stirred before in the presence of a creation of man's hand. Some of the cathedral music, too, particularly the organ music, I found fully satisfying. Some of these majestic Gothic temples are admirable for musical effects, indeed one feels them to be themselves just glorious anthems wrought out in stone. But oh, such places as most of them are for speaking and hearing! For music, masses, spectacular display, and appeals to the eye and the imagination, the Gothic cathedrals are simply unapproachable, but here their use stops. As auditoriums they are worse abominations than I had dreamed. Indeed to make it possible to have preaching services or public lectures in them, all sorts of makeshifts have to be resorted to, as the placing of temporary pulpits in sheltered corners, and the erection of side chapels. The Gothic cathedral is the child of Catholicism: it becomes a failure in Protestant hands, unless indeed it be turned, as is Westminster Abbey, into a public mausoleum.

During my absence I attended eighteen religious services, embracing almost every variety of creed and form of worship—Catholic, Church of England, Presbyterian, Baptist, Orthodox Congregationalist, Methodist, Salvation Army, and Unitarian. I wanted to find out for myself as fully as possible what the preachers of the various denominations are preaching, and what the churches of the world are doing. One result has been to make me more glad than ever that we in America have no connection between church and state, but that religion is left everywhere to the voluntary support of those who care

for it. I am sure it gets in the end a much better support in that way, besides being kept a much more real, earnest and honest thing.

Another result of what I have seen and heard has been the conviction that the world, though undoubtedly moving forward in its theological views, is moving by no means as fast as we Unitarians are very apt in our enthusiasm to pursuade ourselves that it is. Almost everywhere outside of our own churches I heard the most unqualified orthodoxy preached. Most of the preachers were unquestionably sincere men, some of them were able men; I found myself often helped by their worship; but I came away from their services more and more wondering that an intelligent age can continue to accept the irrational, the morally defective, the baseless theologies and mythologies they preach, as the foundation of its religious faith. My trip abroad has made me more than ever sure that the work of Liberal Christianity in the world is only just beginning.

Perhaps the most interesting Sunday I spent abroad was one in London, where I heard in one day three of the greatest preachers of England—Stopford Brooke in his own church in the morning, Canon Liddon in St. Paul's Cathedral in the afternoon, and Mr. Spurgeon in his great tabernacle in the evening. All these I found to be men of real power; but how different were the "gospels" they had to preach!

Those of you who heard Mrs. Ormiston Chant when she was in America a year ago and spoke so acceptably to us in Ann Arbor, will be interested to know that we saw her several times in London, taking tea with her twice, and one fine August evening after tea having a delightful walk with her and her four charming children from her home a mile to Hampstead Heath, a fine hill that overlooks London on the one side and a broad reach of country on the other. She is as hard at work as ever, speaking for all sorts of good causes, and helping in many good works. She is urged by Miss Frances Willard to make a lecture tour around the world under the auspices of the Woman's Christian Temperance Union. She is also urged by other parties to come to America for three or four months of lecturing, during the coming winter. She may possibly do the latter.

I found myself at several places both in England and on the continent following close in the track of some of our American Unitarian and Universalist ministers who were spending their vacation abroad—Mr. Savage of Boston, Mr. Shippen of Washington, Mr. Camp of Brooklyn, Dr. F. G. Peabody of Harvard University, Mr. Cuckson of Springfield, Mass., Dr. Adams of Chicago, Dr. Crowe of Newark, N. J.

There are in England no churches calling themselves Universalist, though one or two have recently been organized in Scotland. Many English Unitarian churches however occupy essentially the same ground as that of the American Universalists; and when leading Universalist ministers go over from here they find a warm welcome in Unitarian pulpits. Thus Dr. Adams, of Chicago, preached several times to Unitarian congregations in London during his recent visit there.

I found our English Unitarian brethren happy in the possession of their new denominational headquarters at Essex Hall, Essex St., near the Strand. The building is much smaller and less imposing than our denominational building in Boston, but it affords good rooms for the book department of the British and Foreign Unitarian Association, Secretary Ierson, the Sunday School Society, our three London papers (the *Christian Life*, the *Inquirer* and the *Sunday School Helper*), and an auditorium capable of seating four hundred persons. Its location in the city is convenient, and much interest is added to the place by the fact that here stood the first Unitarian church built in England.

It is evident that organized Unitarianism has harder work to make headway in England than in America, owing to the more fixed conditions of society and the overshadowing influence of the established church. Nevertheless it is

doing some good work. I am convinced that no religious body in England in proportion to its numbers has greater influence, or is accomplishing more for the religious, intellectual, and moral life of the nation. And yet I could not but feel that with greater courage it might do more still. I am sure that nothing does Unitarianism, both abroad and at home, more need, than a profounder sense of the importance of its mission, and more bravery in carrying out that mission.

As I said in the beginning, while I have enjoyed intensely my visits to other countries I come back appreciating more than ever my own,—its republican government; its absence of a titled aristocracy; its freedom of religion from state control; its freedom of the state from entanglement with religious questions; its great common school system, better I believe than any in the old world; its many avenues for work and advancement open to the poor man; the broad and progressive spirit of its institutions.

Matthew Arnold complained of America that it is not "interesting." For a country to be interesting, he urged, it must possess castles and old ruins. Well, I have spent a summer in the midst of castles and old ruins, and am free to confess, as I have already done, the very great interest of a certain kind that attaches to them. Nevertheless I am sorry for the man who cannot see even greater interest, and of a higher kind, in a land of such splendid life, such growing power, such rising institutions, such possibilities and such promise as America affords.

Is youth less interesting than full manhood or old age? Ours is a young nation—nay, a youthful civilization. Here on this continent are to be worked out experiments as vast and far reaching in their consequences to the race as any the world has ever seen. I cannot see how such a country can justly be called uninteresting.

At least I for one am quite content to lack the crumbling and ivy-crowned castles and ruins of Europe for the sake of the vigorous young life and splendid possibilities of our new world.

What do I bring back from my summer of travel? First, rest; for truest rest and recreation do not come generally from doing nothing, but from change of scene, of employment, and of thought.

Second, I am sure I bring a rich store of memories, which will be a delight all my life.

Third, I trust I bring some new mental furnishing for work,—a store of observations and reflections, and new views of humanity and life and duty and religion, that will be of valuable service in the years to come.

Many a lesson has been impressed upon my mind while absent. I will mention, in closing, a single one. It is the lesson that the interest of all countries alike culminates in man. It is men that make countries great. The places that we all most want to see when we go abroad are those where honored men have been—those where men have lived noble lives, or died for their fellows, or done some great achievement that in some way helps humanity upward.

This teaches us anew and most impressively the permanent value of religion, whose aim must always be, just in the degree of its enlightenment, to make men noble, to lift up humanity into purer and worthier life, to teach men to live, and if need be to die, for truth and right and human service.

And now that the wanderings of the summer are over, and we are all together again, you in the pews where you have sat so often, I in the pulpit where I have so loved to be, in what spirit shall we set out upon our renewed work together?

Shall it not be with more appreciation than ever of the worth of humanity, and of the permanent value of all efforts that we can put forth, as individuals or as a church, to promote humanity's higher interests?—its higher interests which are forever moral and spiritual—those that lift it up into virtue, brotherhood, peace, sonship to God!

The Boston *Commonwealth* says that the Empress of Japan is making preparations to come to this country in the spring.

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM STOPFORD A. BROOKE.

SUNDAY.

The Individual Soul.

The true religious life comes of a clear realization of our distinct personal relation to God. . . Religion, when it means the personal tie between a good Father who loves and a child whom he is educating, will always make individual men. . . The highest motive for love of our fellow-men and for universal love is found in the truth that we all love the same Father, and are all his children. That is the true and unconquerable ground of the brotherhood of humanity; and, while it creates infinite self-sacrifice, it retains individual life and the eternal growth of personality.

To hold to it, to live by it, is not at least dull. It transfigures the world, and makes glorious our own life and all the lives of men. No one who believes it feels himself a machine: he feels the living God within him. . . . Nothing will make him think that he is going to die. All that he has thought and felt and learned and done, out of which his personality has been made, will be a part of him forever, and bring forth new fruit in a new life.

MONDAY.

Seek for Good in Mankind.

There is indeed a God with us, in our hearts. Believe in that, live in the truth that God is incarnating himself in you, that his spirit is at one with yours. . . Worship God not only in yourselves in this truth, but live in it and its spirit among men, and your outward life will then be in it worship of God in spirit and truth.

What will that worship be? It will be to search for the divine in men, to assume its existence, to delight in it, and draw it forth. Most of us assume the contrary and we find it. Men find that which they seek. . . Christ neither looked for evil, and found it, nor was forced by an ugly necessity to invent it. He assumed, on the contrary, the divine in all, searched for it, expected it, and found it. . . . Let it be our way of worshiping God the Spirit among men.

TUESDAY.

Perfect Knowledge.

We are pursued, as long as we are wrong in our ideas of God, by the scourge of restlessness, or despair, or anger. Not till we find the secret is there any pause. To discover a portion of it is not enough. We must pay the glorious penalty of our immortality; and that penalty is often renewed doubt and spiritual darkness. Often, we think we know all we need to know; we say we have reached the goal, our faith is secure, we have nothing more to conquer. It is the very moment when we are surprised by a new aspect of a truth and feel ourselves ignorant, only half way, with faith and courage tottering and troubled. God, in what seems to our wearied eyes cruelty, drives us from rest. A new difficulty rises before us, which we must solve or die, till at last, step by step, it may be here, it may be long hereafter, we enter the venerable grove and know all; and our rest is perfect, for our comprehension is perfect.

WEDNESDAY.

The Charm of Righteousness.

The moment we see loveliness, we cannot help desiring it; and the moment we desire it, we begin our effort after it. To do this is one of the instinctive passions of our nature. We wish to be like that which we admire, and we no sooner wish for and admire it than we grow like to it. And the more like we grow to the beautiful thing, the more we desire to be more fully at one with it, till out of our love of beauty arises an endless aspiration and a pressure toward perfection which we cannot conceive otherwise than eternal. . . . Nothing which was false or impure or unjust was, in itself, beautiful to Christ; and the first glory of his grace and charm was its harmony with righteousness. . . . . Christ's charm has its root in love, and is identical with truth and justice and purity and courage. . . . . That grace will make you at one with moral good, just and true and pure. And it will take all that is loving in humanity, and all that is fair, and all that is moral, and link them to the love of God, and to God's love for all men; so that to human love and moral love and imaginative love will be added the spiritual love which gathers them all into perfection.

THURSDAY.

The Spirit of God in Man.

You must live your separate life in separation from opinions, not from men, and live it freely, nobly, on the ground of Christ—on belief in the divine spirit of all. Then your heart will be warm enough not to care what men will say of your opinions or your mode of life. You will be very happy. You will have the ceaseless joy of finding people so much better than you imagined, of making people really better by bringing them to know their own good, and giving them hope and faith in God by that knowledge; of sympathies continually extending and of new lives continually added to yours, so that your soul will widen every day; of greater hopes for man growing greater and more beautiful as you grow older; of an increasing conviction of God's presence and power in men and in yourself, and of the certainty springing from that of final restoration for mankind. And day by day to add to your joy, there will increase the number of those

who will thank you for new life, and love you so dearly and so faithfully that you will not know what to do with your happiness, except by making it an increased power of making others happy.

FRIDAY.

God's Time of Discipline.

We complain of the slow, dull life we are forced to lead, of our humble sphere of action, of our low position in the scale of society, of our having no room to make ourselves known, of our wasted energies, of our years of patience. So do we say that we have no Father who is directing our life; so do we say that God has forgotten us; so do we boldly judge what life is best for us; and so by our complaining do we lose the use and profit of the quiet years. O men of little faith! Because you are not sent out yet into your labor, do you think God has ceased to remember you? Because you are forced to be outwardly inactive, do you think you, also, may not be, in your years of quiet, "about your Father's business?" . . . It is a period given to us in which to mature ourselves for the work which God has given us to do.

SATURDAY.

What Life is For.

The only way in this world to get peace is to make it out of pain. . . . You are not here to find happiness directly as the first thing. You are here to discover truth; and the way is dark, and leads to the Cross before it finds the Resurrection. You are here to consecrate your life to the discovery of a portion of the Divine Law, to practice it, and to diffuse the knowledge and love of it among your brethren; and it is a work which will call upon you to go through much darkness, and to make sacrifices which will seem at first to rend your heart in sunder. You are here to build up the Temple of Humanity, to give your life for the welfare of the race; and it is not possible to do that work and at first to have an easy life of it. . . . Only toil can give us the power of enjoying. And God knows this, and he puts us through this long and painful process. He saves us; but we must work out our own salvation. He gives light; but we must conquer darkness.

EDITORIAL NOTES.

We take pleasure in reprinting for our readers, from the *Unitarian Review*, Mr. Batchelor's admirable paper on "Our Western Work." The writer was for many years Secretary of our National Unitarian Conference, a position which gave him an exceptionally wide knowledge of the denomination at large, West as well as East. Later he was for several years pastor of Unity Church, Chicago, succeeding Robert Collyer there. Later still he was for a year and a half the special representative of the A. U. A. in the West, engaged almost wholly in the work of visiting western local conferences and churches. So that it would hardly be possible for one to be better qualified to speak upon the important subject which he treats. We commend his paper to all our readers, as one of the most candid and just, as it is certainly one of the most able and comprehensive, presentations that have been given to the denomination, of the Unitarian situation in the West.

Mr. Hugh O. Pentecost, of New York, is waging a vigorous battle against the presumption of all those ministers who teach that they know anything about the existence of God. He calls their teaching "unproved theories" and "humbug." Yet according to the new theory of Unitarianism his three Unity congregations in New York, Brooklyn, and Newark have a perfect right to the name of Unitarian churches if they want it, and he has a perfect right to call himself a Unitarian preacher. They all believe in "freedom, fellowship and character in religion." Indeed for that matter, on this basis there is not a secularist society in America or England, or a Liberal League, that is not entitled to the Unitarian name.

That is a good sentence of Dr. Bixby's: "Religious organization is not to *suppress* faith, but to *express* faith."

It seems to us there can be nothing more short sighted than that policy which would try to secure unity among Unitarians by making our churches and other organizations stand for little or nothing. Let them be made to stand for great, simple, eternal things—those things which are at the center and heart of all noblest religion—just these, only these, and these, understood and interpreted in a large and undogmatic way—and then we have a basis for the largest and the only unity that can ever endure, or be worth anything while it

does endure. On God, Duty and Immortality, a great religious movement can be built up; but on an effort to steer clear of all commitment to these, nothing can be built up.

It will be a matter of interest not only to all Unitarians, but to thousands besides, to know that another important book may be looked for, and at no distant day, from James Martineau,—a book upon New Testament criticism. Says the London *Inquirer:* "Since Dr. Martineau's retirement from the philosophical education of the students at Manchester New College, and the publication of his famous books on 'Ethics' and 'Religion,' he has devoted himself anew to the examination of the Christian records. Although an octogenarian, now well-advanced indeed towards being a nonagenarian, Dr. Martineau continues to study with an ardor far surpassing, we fear, that of many young collegiate students, and his many admirers will be glad to learn that he continues in the most vigorous health. If, as everyone hopes, this happy energy is continued, we may expect before very long another remarkable contribution to the theological literature of our century; but whether the grateful multitude who welcomed his defence of a spiritual ethical system and of the basis of religious doctrine generally, will be equally grateful for his searching criticisms on the New Testament, remains to be seen."

A minister in one of the prominent orthodox pulpits of Toledo, Ohio, has been telling his people that Emerson and Theodore Parker are in hell. For his foolish and bigoted declaration, our Unitarian minister, Mr. Jennings, takes him vigorously to task, and asks, "What intelligent man would not rather be in hell with Parker and Emerson than go to heaven with men capable in this enlightened age of entertaining and uttering such bigotry?" And then he adds this reflection, which Unitarians generally may well heed: "We easily grow optimistic, and think that the orthodox churches about us are growing very liberal in their theology. Indeed, when we read such utterances as those of Heber Newton and Phillips Brooks we sometimes feel that our work as Unitarians is about done. But this delusion would quickly pass away if we knew the real fact, which is that such liberal utterances are only the rare exceptions. All over this land the vast majority of the orthodox pulpits are declaring things very much more in line than most of us dream with this teaching of my Toledo brother."

It is announced that Rev. H. W. Hawkes of Liverpool, England, will go to Japan soon to join Mr. Knapp. Mr. Hawkes made a tour around the world last year, in the course of which he visited Japan, and was so greatly impressed with the people and country and with the opportunity that is opening for Unitarianism, that he goes to engage in Unitarian work there at his own expense.

Some startling facts are brought to light by Mr. L. S. Coffin of Fort Dodge, Iowa (for five years one of the railway commissioners of that state), regarding the number of casualties which occur among railway brakemen. Last year there were killed or injured in the single state of Iowa, while in the discharge of their duties, 352 strong, able-bodied men. Mr. Coffin's investigations lead him to estimate that in the country as a whole "there are not less than 6,000 men ground to death under the cruel iron wheels or caught between the cars and more or less crippled for life each year." These casualties occur mainly on freight trains, and, Mr. Coffin urges, from causes wholly unnecessary and easily removable. Most of them are traceable to the continued use of the "link and pin coupling" and the "hand brake," both of which have been long discarded from passenger trains and ought to be from freight trains, but are retained largely from penuriousness and carelessness of the welfare of their employees on the part of railway managers. Surely these startling figures of Mr. Coffin should wake the public up to in-

sist that something shall be done more adequately to protect this large and important class of our wage earners.

Prof. William R. Harper, editor of *The Old and New Testament Student*, prints some good words on the scientific study of the Scriptures. The cry of "not safe," "heretical," has been raised in some influential quarters against him. He vigorously defends himself, claiming that he is sound in the faith; but we can tell him that he will not be very successful in convincing many of his brethren that his orthodoxy is genuine if he continues to write such things as the following, and certainly not if he carries them out in practice:

"The scientific study of the Scriptures seems to some people a dangerous, or an unhallowed, thing. But why should this be so? What is this scientific study of the Word of God but the use of a method that is approved of in other matters as the method surest to lead to the truth. Is it anything other than the truth that we desire, in studying about the Bible, or in the Bible? The scientific method only seeks all the facts that relate to the matter in hand, and then asks for the inductions that these facts justify. Are facts dangerous, or the inductions from them unhallowed? No truth in the Bible or out of it, can be shown to be false by facts. If any notion of ours can be overthrown, when all the related facts are taken into account, we surely have no use for these notions. Nor can it be dangerous or irreverent to abandon them."

A late number of the London *Echo* contains this good word from J. Allanson Picton, regarding the real meaning and right use of the New Testament: "There is no book so full of democratic inspiration as the New Testament. From it Mazzini drew the fire with which he kindled his countrymen. But, used in the schools as a book of the churches, and not of humanity, it is too often made to teach a poor, withered and emasculated Christianity. If our children heard less about miracles and metaphysics, but more about the 'many members in one body;' more about the new humanity, abolishing the hatreds of 'Greek and Jew, Barbarian, Scythian, bond or free,' we should have less sectarianism and more susceptibility to political enthusiasm. When will church bells tune themselves to the appeal of the poet?—

> 'Ring in the valiant man and free,
> The larger heart, the kindlier hand;
> Ring out the darkness of the land;
> Ring in the Christ that is to be!'"

Canon Farrar is a constant thorn in the side of his more conservative and ritualistic brethren on account of his demand for life, instead of mere forms and subscriptions to articles, as the test of religion. One of his latest utterances is this: "Many mistake altogether the nature of true religion. They do not remember the command: 'Do justice, love mercy, walk humbly with thy God.' The basest nations, like mediæval Italy, were most devout in the outward practices of religion. Women like the poisoners and adulteresses of Italy in the Renaissance devoutly recited their beads, went to confession, worshiped the Blessed Virgin, partook of the Blessed Sacrament, adored the bread and wine as the body and blood of Christ; but what did it all come to when they led lives of iniquity and sin?"

The world moves. The prospect seems good that other denominations besides Unitarians and Universalists will at no very distant day ordain women as pastors of churches. The Chicago Congregational Ministers' Assembly was addressed recently by Rev. C. E. Welles on the subject, "Shall Women be Ordained as Pastors of the Congregational Church?" Mr. Welles took advanced ground in favor of such ordination when the needs of the church seem adapted to such ministry. The pastors present nearly all took part in the discussion which followed the reading of the paper, and most of them coincided with its conclusions.

In the recent severe fire in Grand

Haven, Mich., which destroyed a large part of the business and some of the residence portions of that young city, the handsome Unitarian church, almost new, was destroyed, and the minister, Rev. A. K. Glover, who had just begun his work there, was burned out, losing everything he had—goods, library, even the clothing of himself, wife and child. After so severe a blow it was feared that the courage of both minister and people would fail, and that they would feel that they must give up. But on the contrary they have bravely determined to continue their services and to rebuild their church at once. The burned edifice cost $11,000. Fortunately they have $5,000 insurance. In the past the Grand Haven people have never asked aid from outside, either in building or in supporting their minister. But in their present exigency they do not see how to get along without some assistance. It will take about $3,000, besides their insurance, to enable them to rebuild and to get through the first year; after which they confidently expect to be able to go alone again. Will not the Unitarians of the State and country at large see that their need is supplied? Prompt aid, too, should be extended to Mr. Glover. At the meeting just held by the Michigan Conference at Kalamazoo, resolutions were passed expressing very earnest sympathy with the Grand Haven church and its pastor, and recommending the churches and individual Unitarians of the State, and outside, to come promptly to their assistance.

AN EXPLANATION BY DR. ADAMS.

The Editor of the Unitarian: I found on opening the July number of the *Unitarian*, upon my return from England, that certain of the brethren had taken exception to my statement of the existing situation in the Universalist Church. Though I am rather late in doing so, will you permit me a word in self-defense. Brother Alcott and Dr. Rexford practically tax me either with ignorance or misrepresentation, two things of which I was early taught to be very much ashamed.

The statement criticised was this: Speaking of the Elgin Institute I had said, "The fact was developed which has for some time been forcing itself upon the consciousness of our church, that there exists a strong and aggressive party in the Universalist Church, which is in full sympathy with the most radical wing of Unitarianism, and is anxious to see our whole church move over to this ground." The trouble with this statement seems to be that I had in mind a particular set of opinions among the radical Unitarians, while my critics take my words as applying to all the opinions of this class. That I ought to have made my meaning clearer, I freely admit. Yet I cannot think that it was absolutely obscured. The sentence preceding in the "Notes" was this, "Perhaps none of the themes was more vigorously debated than that of the relation of miracle and the supernatural to Christianity." It was in regard to this subject, and this alone, that I made the statement criticised; and when I wrote it, the connection seemed so close and necessary that I did not think of the construction which was put upon it. "The most radical wing" of the Unitarian body stands for other issues besides that of organization on the basis of mere "ethicalism." It has a position quite well understood in reference to "the relation of miracle and the supernatural to Christianity." That position I believe to be the one held by the radical Universalists. It is, therefore, no injustice to the brethren to say so.

I have never for a moment supposed that any considerable or influential number of Universalists were in sympathy with the "ethical" wing of Unitarianism. But I see no reason to alter my statement that such a party among us *is* in sympathy with the "radical" or rationalistic wing in the Unitarian body. I have my own convictions as to the relations of cause and effect which exist between the rejection of miracle, the supernatural, and special revelation, and the attitude of those who insist on "freedom, fellowship, and character in religion" as a sufficient basis for a church. But this is not the place to intrude those views. I hope my brethren will accept my explanation as satisfactory, and acquit me at once of criminal ignorance of fact and of a misrepresentation of the same.

JOHN COLEMAN ADAMS.

Chicago, Sept. 30, 1889.

UNIVERSALIST NOTES.

Returning to one's native shores after nearly three months' absence, one finds the business of gathering up the threads and discovering the status of things the task of some little time. The writer of the "Notes," unlike the editor of the *Unitarian*, has had no substitute in the interim, and so must set forth in brief some of the happenings of the summer.

THE COLLEGES.

The annual commencement exercises of our colleges were, as usual, seasons of interest and encouragement. The standards of

scholarship and training are rising from year to year, and these institutions are doing work which steadily improves. At Tufts the question of the admission of women to the college recurs with every commencement; and, unless the trustees have been greatly misunderstood, all that the friends of coëducation have to do is to raise the funds necessary for a boarding hall for young women, and there would be no serious objection to their admission. In all our other institutions, the young men and women study together, to the advantage and satisfaction of both. The speeches at commencement dinner at Tufts dwelt much on the needs of the Divinity School, and much encouragement was derived from the fact that a movement had been begun looking to the raising of $100,000 for a new Divinity Hall. At St. Lawrence University occurred the inauguration of Rev. Dr. Hervey as President, an event on which the institution is greatly to be congratulated. Dr. Hervey is one of our ablest, most cultivated, and scholarly men, and combines with his attainments rare executive and social qualities which are a warrant of success in his new position.

GROVE MEETINGS.

The grove meetings which for a number of years have been so successfully held at Weirs, and at Queen City Park, were again well attended and proved profitable and strengthening to the church. The attendance was apparently as large as ever, though it would appear that the meeting at Queen City Park is rather more local in its constituency than the one at Weirs. Good work was done at the latter meeting in the raising of $1,600 toward the new movement in Omaha, where hopeful beginnings have been made toward a new church. Brother Shinn's energetic spirit, which still animates the Weirs enterprise, was the impulse from which the Omaha movement started, and it must have given him great joy to see this response to his appeal for the young church of the West.

THE DISCUSSION ON MIRACLES.

During the summer there has been a constant and animated debate between the radical and conservative brethren upon the irrepressible theme. Barring the usual tendencies to irritation and "severe" writing, which seems unhappily to characterize all such discussion, this one has been dignified, able, and vigorous. It was evidently inevitable, and the outcry of the brethren who would like to stifle it all, is a cry against the gravitation of irresistible events. The writer of these "Notes" does not feel free, after the complaints made at one of his previous remarks on this subject, to deal with it in any way to betray his own sympathies or opinions. But perhaps he may be permitted to remark that there does not seem to be a monopoly of good temper on either side of the controversy, as there certainly is not of ability. The controversy has not reached the stage of entrance into our conventions to become the subject of voting, except in Massachusetts, where an extreme resolution introduced by Dr. Sawyer and framed in terms the most objectionable possible to the radical brethren was tabled, and another introduced by Dr. Miner passed, affirming that the Universalist Church must and does stand upon the truth of the New Testament records.

J. C. A.

ENGLISH AND FOREIGN NOTES.

The English colleges, at which our liberal ministry is trained, are Manchester New College, and the Home Missionary Board. Both institutions have recently been subjected to reform. Manchester New College, over which Dr. Martineau has so long presided, and which freely imparts theological knowledge without insisting on the adoption of particular dogmas, has been removed from London to Oxford. The Faculty and students have taken up their quarters in the ancient seat of learning. The wisdom of this step was disputed by not a few devoted friends of the college, including Dr. Martineau himself; but the majority carried the day, and the hope is that the institution will not only hold its own against the prejudice which it is sure to create in such quarters, but that it may exert a liberalizing influence over the generations of young men to whom Oxford is the first step in a successful career in literature, law, and the church. An effort is being made to raise $225,000 towards the cost of endowing professorships and providing a chapel and college buildings, and already more than half this sum has been subscribed.

The Home Missionary Board, which was founded nearly thirty years ago, by Dr. Beard, the Rev. Wm. Gaskell, M. A., and others, has sought to provide a ministry for missionary work. The curriculum of studies was not so extensive as that pursued at the older college, and the term of training not so long, still the course was of a character to enable a man of studious habits and tastes to acquire a good education for the ministry. The college has its headquarters in the Memorial Hall, Albert Square, Manchester. There has been a growing feeling that the time had come for important changes in the institution. The name of the college has provoked a good deal of antagonistic criticism, and the standard of acquirements for admission has always been considered too low, while the course of studies pursued has been too meagre and inadequate. All this is to be changed. The institution is to be called the Unitarian Home Missionary College, matricu lation at London University is to be the standard for admission, and the curriculum of studies is to be extended and raised. It is understood that the Rev. Alexander Gor-

don, M. A., of Belfast, is to be the new principal, and efforts are being made to secure an adequate staff of tutors. Old students will regard these changes with entire satisfaction, and the college committee is to be congratulated upon the reforms it has instituted. Of course, the change has provoked criticism. The men who are scared at the use of a doctrinal title in connection with an educational institution are up in arms. But it is surely an easy matter to give a college a distinctive name, without pledging it for ever to an unprogressive or reactionary theology.

The Rev. Silas Farrington who has ministered for so many years at Upper Brook St., Manchester, has resigned his pulpit, and has gone to break new ground at Richmond, Surrey. He has quite a nucleus of aristocratic supporters in the new venture, including Lady Russell and family, Sir Henry Roscoe, and others.

Professor Tyndall has been spending his summer at his mountain home on the Bel Alp in Switzerland. We met him at Brigue this summer, and were struck by a falling off in his strength. He suffers much from insomnia, and he bore evident traces of the mental lassitude and loss of grip which such an ailment induces. He usually spends three or four months among the glaciers. His conversation turns, in these days, very largely on current politics, which he discusses with all the zeal of an ardent Tory who has aristocratic associations to keep up.

The Inquirer, the oldest organ of Liberal Christianity among our English churches, has lowered its price without cheapening its character. Under the new management it has certainly improved in quantity and quality, and ought to receive a corresponding increase of support. On and after October 5th, it will be sold weekly for one penny, a price which will enable it to compete with *The Christian Life* and other weeklies.

The British and Foreign Unitarian Association is again in the field with popular services held in large cities. Subscriptions are being raised to enable the Association to send popular and efficient preachers and lecturers into the centers of population with the message of a reasonable and liberal Christianity. It is curious how little is known of the faith for which we stand outside the narrow limits of our churches, and how little is done outside the routine of pulpit work to acquaint the crowd around us with our views. Our missionary work at home is the feeblest thing about us.

It was pleasant to return to England this summer, after an absence of five years, and to find that our Unitarian brethren there show no lack of power or of enterprising enthusiasm. The work goes on in the conferences and assemblies with even more fervor than in past years, and our churches enjoy a promising outlook. Dr. Martineau's proposals for better organization are bearing fruit, not exactly of the kind he wanted, but still in the direction of his thought and desire, and certainly for the good of our common household of faith. J. C.

LITERARY NOTES.

It is interesting to notice that Dr. Martineau's ethical and philosophical writings are meeting with especial favor in India. His "Types of Ethical Theory" has been made a text-book of the Calcutta University; and the "Study of Religion" has been adopted in Southern India as the ground work of moral and religious teaching in the schools and colleges to which the English church missionaries have access. Dr. Martineau and his English publishers have just granted permission to a gentleman in India to publish a "Moral Text-Book," of about 150 pages, condensed and excerpted from the "study."

The *Christian Life*, of London, promises its readers soon, portraits of Dr. Martineau, Florence Nightingale, Sir John Bowring, Mary Carpenter, and other distinguished English Unitarians.

Rev. M. J. Savage begins volume 11 of his weekly "Unity Pulpit" sermon issue with a fine discourse on "A Natural Life," and Rev. J. W. Chadwick his fifteenth series of monthly sermons, with one fresh and bright with reminiscences of his summer vacation, on "Green Pastures and Still Waters."

We know of nothing of its kind so attractive as Houghton, Mifflin & Co.'s Portrait Catalogue; it well deserves a place in libraries, for its artistic excellence if for nothing else. A new edition has just been issued containing many new portraits of authors, among them Edward Bellamy, Joel Chandler Harris, Blanche Willis Howard, Sir Walter Scott, Thackeray, Justin Winsor.

The Sunday School Society has published Part I. of "Lessons on Luke, with Commentary." The price of the manual is 15 cents a copy, $1.50 a dozen, or at the rate of $10.00 a hundred for fifty copies or more. There is also ready Part I. of "Young Learners' Lesson-Book on Luke." This manual consists of stories on the same lessons contained in the Lessons with Commentary, and is designed for pupils of ten years or older. A list of subjects for teacher and pupils to talk about follows each lesson.

Rev. J. V. Blake, of Chicago, has begun a regular fortnightly issue of his sermons in pamphlet form.

The "Liberal Message" speaks of Mr. Batchelor's article on "Our Western Work" as "one of the ablest as well as one of the best articles ever written on the subject," and expresses the hope that it may be re-

printed in tract form for a wider circulation.

Julian Hawthorne is said to be at work upon a theosophical novel.

"The Poetry of Tennyson" is the title of a new book, soon to be published, by the Rev. Dr. Henry Van Dyke. The book will be brought out by the Scribners.

The recent report of the Maimonides Library in New York gives the testimony that "Ben-Hur" heads the list of single volumes of fiction most sought after.

Longmans, Green & Co., are soon to publish "The Blue Fairy Book," a collection, edited by Mr. Andrew Lang, of about forty of the best fairy tales of Greece, Germany, France, and England.

"Cyclopedia of Music and Musicians," Vol. II., just published by Scribners, treats of some of the most renowned composers of the world. Many portraits, fac-simile scores and autographs are contained in the volume, besides full page etched portraits of Gounod, Handel, Haydn, Lasso, Liszt, Lully, Mendelssohn, Meyerbeer, Mozart, Paine, Palestrina and Purcell.

Among the announcements of *The Century* for last year was one of a series of "letters home" from Japan, by the American artist, Mr. John LaFarge. The letters have been revised and expanded into a series covering the landscape, art, architecture, life and religion of Japan, for which Mr. LaFarge has made a great number of illustrations; and these papers are to be a feature of *The Century* during the coming year.

Among the popular scientific articles to be published in *The Century* during the coming year will be reports of the latest studies and discoveries made at the Lick observatory in California, furnished by Prof. Holden. Prof. Putnam, of Harvard, has written a series of papers for the same magazine on Prehistoric America, in which he will give the result of his own explorations of caves, burial places, village sites, etc.

Messrs. Harper & Brothers have just given to the public a volume of "Select Poems of William Wordsworth," edited, with notes, by Prof. William J. Rolfe, and accompanied by a map of "Wordsworthshire," and illustrations of its scenery by E. A. Abbey, Alfred Parsons, and others.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (October).

What is Revelation? By Philo.

The True Line of Descent. By H. H. Brown.

Religion in the Light of Modern Science. By Lewis G. Janes.

The Wonderful Return of the Waldenses to their Mountain Home. By Cornelia W. Cyr.

A Door of Utterance. By John Tunis.

Universalist Quarterly (October).

The Philological Argument for the Inspiration of the New Testament. By E. L. Houghton.

President Porter's Ethical Theory. By O. Cone.

Our Catholic Inheritance in the Larger Hope. By Chas. F. Lee.

Rationalism. By Stephen Crane.

Evolution and Religion. By James Eastwood.

Andover Review (October).

The Problem of the Modern City Church. By Chas. A. Dickinson.

The Aberrations of Democracy. By Washington Gladden.

North American Review (October).

The Warning of the English Strikes. By Henry George.

A Storm-Centre in Theology. By Newman Smyth.

Lend a Hand (October).

Earlswood and Its Suggestions. By M. M. G. Dana.

Life of London.

The Cure of Inebriety. By Albert Day.

Old and New Testament Student (October).

Grammatical Exegesis. By Wm. Arnold Stevens.

Psalm CX. By Thos. Hill Rich.

The Sanitarian (September).

Chief Requirements of Health. By Wilson Noble.

Therapy of Ocean Climate. By A. L. Gihon.

Atlantic Monthly (October).

Fiction in the Pulpit. By Agnes Replier.

Theodore Dwight Woolsey. By Joseph Henry Thayer.

The Century (October).

In East Siberian Silver Mines. By Geo. Kennan.

Molière and Shakspere. By C. Coquelin.

Reminiscences of the Herschels. By Maria Mitchell.

Scribner's Magazine (October).

A Summer in Iceland. By Chas. Sprague Smith.

The Life of Benvenuto Cellini. By Edward J. Lowell.

NEWS FROM THE FIELD.

The New England Grove meeting Association at its twelfth annual meeting at Weirs in August, voted to assume corporate powers under the law, and reorganized efficiently for work. This is now the working missionary organization of Northern New Eng-

land, and can count some four rugged churches as its offspring in eight years, besides having established missionary centers in many places, and circulated a large quantity of Unitarian literature. Its annual eight day meetings are attended by residents of many towns where we have no churches, and in this way the interest of these scattering Unitarians is concentrated and put to active use, and their social and spiritual wants are largely met.

The present officers are Rev. S. C. Beane, of Newburyport, Mass., President; Hon. J. C. A. Hill, of Concord, N. H., Treasurer; Hon. Mark P. Emery, of Portland, Me., Hon. J. W. Fellows of Manchester, N. H., Mrs. Harriet S. Griswold, of Bangor, Me., Dr. John H. Gilman, of Lowell, Mass., Col. C. C. Danforth, of Concord, N. H., J. H. Otis, of Worcester, Mass., Miss E. Florence Hathaway, of Assonet, Mass., Daniel Whitcher, of Bath, N. H., and Rev. L. B. Macdonald, of Wolfboro, N. H., the Executive Committee.

Alton, Ill.—Mainly through the efforts of Rev. H. D. Stevens, a Humane Society has been organized in Alton, with the purpose, chiefly, of securing the enforcement of the present laws of the State of Illinois against cruelty to children and animals. It will also provide humane reading matter for the public schools, and endeavor to organize "Bands of Mercy."

Big Rapids, Mich.—A correspondent writes: "Work here, under Mr. A. B. Curtis, opens up very favorably, indeed. We have good congregations and the people seem anxious to build up a society that will be a lasting benefit to the city."

Boston and Vicinity.—The Sunday School Society, in its Saturday afternoon meetings, has discussed the following subjects: How the Gospels were written; Birth and Childhood of Jesus; Preaching of John the Baptist; Baptism and Temptation of Jesus. The class leaders for October were Rev. H. G. Spaulding, Mrs. Kate Gannett Wells, and Rev. C. F. Dole.

The lesson-topics and speakers for the remainder of the quarter are:

Nov. 2. In the Synagogue of Nazareth. Rev. T. R. Slicer.

Nov. 9. A Sabbath at Capernaum. Rev. F. B. Hornbrooke.

Nov. 16. In Levi's House. Mr. W. W. Fenn.

Nov. 23. Two Sabbath Scenes. Rev. James De Normandie.

Nov. 30. Blessings and Woes. Rev. C. F. Dole.

Dec. 7. Laws of the New Kingdom. Rev. W. H. Lyon.

Dec. 14. A Review of the Ten Lessons. Mr. R. C. Metcalf.

Dec. 28. A Temperance Lesson. Rev. C. R. Eliot.

—A new Unitarian society has been organized in Dorchester under the name of the "Norfolk Unitarian Church." Services are conducted every Sunday morning at the house of Mrs. Charles S. Lynch, Norfolk Street. During October the preaching was by Rev. Wm. I. Lawrance, Rev. C. D. Bradlee, and Mr. Wm. H. Baldwin. The services for November will be conducted by Rev. S. J. Barrows, Mr. Richard C. Humphreys, Rev. S. W. Bush, and Rev. Edward Hale. A Sunday-school has been organized with thirty-six members.

—The Roxbury All Souls' Unitarian Church, dedicated October 6th, belongs to the society formerly known as the Mount Pleasant Congregational Society. This church was organized in 1845, and was the second Unitarian church in Roxbury. It has had five ministers—Rev. W. R. Alger, Rev. A. P. Putnam, Rev. Chas J. Bowen, Rev. C. C. Carpenter, and the present pastor, Rev. Wm. H. Lyon. In 1886, owing to the decay of the whole of the South End of Boston, and to the purchase of a portion of the district by Catholics, it became plain that the removal of the church would in time become necessary, and it was decided to move at once. Besides a change of location, the church has undergone a change of name from the "Mount Pleasant Congregational Church" to the "All Souls' Unitarian Church." At the dedication, addresses were given by Rev. E. E. Hale on "The Church and its Branches," by Rev. M. J. Savage on "The Church and Social Problems," and by Rev. C. G. Ames on "The Church and Modern Thought." Other parts of the service were conducted by Rev. C. R. Eliot, Rev. H. N. Brown, Rev. W. H. Lyon, and Rev. James DeNormandie. An original hymn was written for the occasion by the pastor. The dedication services drew a large attendance and were very full of interest.

Buffalo, N. Y.—Rev. Pitt Dillingham, whose services as pastor of the Buffalo church have been so acceptable, has been obliged to resign on account of ill-health. The letter to Mr. Dillingham from the society, accepting his resignation, said: "It became a hard task to decide between the inclination of our hearts upon the one hand, and what we finally concluded to be our duty to yourself and the society on the other. The subject was fully discussed, and the general opinion was that it would be wisest both for yourself and the society that your resignation should be accepted. It was said we could hardly expect to find another pastor, who in the pulpit could so perfectly satisfy our intellectual and spiritual needs, and who could more faithfully perform his other pastoral duties. . . . A committee was appointed to communicate the decision of the society to you, and to express to you on behalf of all the members of our congregation their affectionate sympathy for you in your illness, their sense of the painful disappointment which it has

caused yourself and the society, their profound regret at the severance of the relation of pastor and people which it has necessitated, their gratitude for the many social and spiritual benefits which they have derived from your ministry, and their heartfelt hope that you may ere long be restored to perfect health and to a long and happy professional life."

Rev. Geo. W. Cutter also, in a letter to Mr. Dillingham, expresses his high appreciation of Mr. Dillingham's work in Buffalo, and promises to aid the society until he goes to Newport.

Chicago, Ill.—The ladies of Unity Church refuse to join the movement to form a new national women's organization to take the place of the present National Women's Auxiliary Conference, because of the ethical basis which the new organization proposes for itself.

Cincinnati, O.—A thoroughly appreciative audience greeted Rev. Messrs. Reynolds, Batchelor, Slicer, and Horton, in Mr. Thayer's new church, Oct. 10th, to listen to addresses upon the place of the Unitarian church among Christian bodies, its appeal to the religious nature, its adaptation to the intellectual man, and its tendency to make good citizens.

Davenport, Ia.—The twenty-first anniversary of the Davenport church which was celebrated Oct. 6th, was an occasion of interest and inspiration for its people. There were but few of those who organized it in 1868 left to welcome back its first pastor, Rev. Nathaniel Seaver, and his wife. The two sermons preached by Mr. Seaver on the anniversary Sunday, were full of recollections of the past, and inspiring thoughts for the future. On Monday evening, the ladies gave a supper at which were present a number of former members of the church and visiting ministers. Supper was followed by addresses from Hon. John C. Bills and Mr. Seaver, and by several five minute papers giving historical sketches of the church, the clubs, societies, etc., connected with the church. These showed that the society is in a prosperous condition and that the hard work done by its three pastors, Mr. Seaver, Mr. Hunting, and Mr. Judy, has not been in vain. This reunion and celebration will strengthen and encourage the society to struggle on in its teaching of Liberal Christianity.

—The Third Annual Institute for Unity Clubs and Sunday-schools was held here Oct. 7–10, under the auspices of the Western Unitarian S. S. Society. Tuesday and Wednesday were devoted to the Sunday-school sessions in charge of Rev. J. Ll. Jones and Rev. A. M. Judy, with papers by Revs. J. Vila Blake, H. M. Simmons, and J. C. Learned. Thursday was occupied by the Unity Club session, in which papers were read by Revs. A. J. Beavis and Nathaniel Seaver, Jr.

Denver, Colo.—The Woman's Congress has been well attended. The meetings have been held in Unity Church. Julia Ward Howe preached for Mr. Eliot some time in September, before going to Portland, Oregon. Rev. Mr. Van Ness is making a short stay with his former people, and at the same time working with the Pacific Coast interest in view. Mr. Eliot is to be ordained Nov. 10th, and it is hoped Rev. G. Reynolds will be present. The new pastor has already made many warm friends in the Unity congregation.

Detroit, Mich.—Rev. Reed Stuart, pastor of the Unitarian church, has been detained in the East by the severe illness of his son; but is now back at his post. He is at present preaching in the Opera House, and will probably continue there until the new church edifice is completed.

—The Universalist church is prospering under its new minister, Mr. McCollester. The Michigan State Universalist Convention was held with this church Oct. 8–10.

East Saginaw, Mich.—It seems likely that the Unitarian church here, which has been for some time closed, will pass into the hands of the Universalists.

Grand Rapids, Mich.—Rev. F. W. N. Hugenholtz, pastor of the large Liberal Holland church in this city, will soon begin preaching evenings in the English language, with the hope of binding the young people more strongly to the church, and also, perhaps, of winning for it the sympathy of some now churchless English speaking Unitarians.

Greeley, Colo.—Rev. Robert Savage, on account of failing health, has been obliged to resign his position here, and goes South for a year to recuperate. The Unitarian church is therefore pastorless. Mr. Wilson, formerly of Wilmington, Delaware, is supplying the pulpit somewhat irregularlary until definite action is taken by the trustees. The society is united and hopeful, and expects soon to gain fresh courage under the coming leader.

Humboldt, Ia.—The church and community of Humboldt mourn deeply the recent death of Mary V. Taft, the daughter of Mr. S. H. Taft. She had long been the organist for Unity Church, and was a most earnest and efficient helper in all the work of the society. The cause of Liberal Christianity had so intensely interested her that she was intending to enter the ministry and was directing all her studies with reference to that purpose. It is only about a year ago that Mr. and Mrs. Taft were bereaved by the death of their daughter Addie.

Indianapolis, Ind.—The monthly leaflet of Plymouth Church, for October, contains a programme of the Song Service held on Sunday evening, Oct. 6th. The readings and hymns were from Whittier.

For the monthly illustrated sermon on "The Life of Jesus the Christ," the special subjects were—"The Water of Life" and "The Brotherhood of Evil."

Plymouth Institute opened Oct. 14th. The new features of the Institute for this year are Lectures on Civil Government, a Boys' Evening School, and a Singing Class. The Travel Club will study the Cities of Italy and have papers upon Italian history, art, and literature. Four hundred views will be given, to be described by members of the club.

Iowa City, Iowa.—Rev. Arthur Beavis has been giving his summer to missionary work in the state, and will probably continue in that work. To this end he has resigned his charge of the Unitarian Church in Iowa City.

Jackson, Mich.—After Mr. Elliott left in July, the Unitarian Church was closed until October when Mr. and Mrs. Sunderland came over from Ann Arbor and preached a Sunday evening each. Rev. J. C. F. Grumbine of Syracuse, N. Y., was invited to supply the last two Sundays of October.

Kalamazoo, Mich.—The Michigan Conference held its annual meeting here Oct. 17-18, closing with the ordination and installation of Miss Carrie J. Bartlett, who has recently been called to the pastorate of the Kalamazoo church. The Conference was a most excellent one; the attendance from abroad was not large, but the home audiences were good, and the spirit of the meetings was excellent. Mr. C. S. Udell of Grand Rapids, presided. Reports from the Detroit, Ann Arbor, Jackson, Midland, Big Rapids, Manistee, Grand Rapids (Holland), and Kalamazoo societies were generally encouraging. Much additional interest was given to the Conference by the presence of Secretary Reynolds and Rev. E. A. Horton of Boston, Rev. T. R. Slicer of Providence, R. I., Rev. Geo. Batchelor of Lowell, Mass., Rev. W. C. Gannett of Rochester, N. Y., Rev. A. G. Jennings of Toledo, Ohio, and Miss Mila Tupper, minister of the Unitarian Church in La Porte, Indiana. All the visitors gave papers or addresses, as also did Rev. A. W. Gould of Manistee, Rev. L. R. Daniels of Midland, Rev. A. B. Curtis of Big Rapids, and Rev. J. T. Sunderland of Ann Arbor. Resolutions were passed expressing sympathy with the Grand Haven church and its minister in their recent disaster. President Oscar Clute of the Agricultural College was chosen President, and Rev. L. R. Daniels, of Midland, Secretary for the coming year. The Kalamazoo society are very happy over their choice of a minister; and the ordination, and the reception which followed it, were occasions not to be forgotten. At the ordination the sermon was preached by President Clute, three parts, those of charge to the minister, extending the right hand of fellowship and offering the ordaining prayer, were taken by Mr. Gannett. Mrs. L. H. Stone offered the welcome to the minister from the congregation, and Secretary Reynolds gave the charge to the church.

Meadville, Pa.—Work has commenced at the Meadville Theological School with twenty-eight students, and more are yet to come. Mr. T. J. Horner, Mr. C. G. Horst, and Mr. F. Gill have returned after a successful summer's work on Frenchman's Bay in Maine. Mr. J. H. Metcalf has been invited to take charge in the spring of the churches in Wilton, N. H., where he preached during the summer. Mr. Prescott will continue through the winter his preaching at Union City, Pa. Mr. F. W. Holden's vacation was spent at Strawberry Point, Ia., where a society may soon be organized. Mr. Greer, Mr. Norman, and Mr. Lane were also at work for the cause through the summer,—Mr. Greer with his father, Mr. Norman among the Norwegians in Dakota, and Mr. Lane at Saco, Me.

Millbury, Mass. — The Unitarian church here extended a call to Mrs. Herbert Whitney, of New York, which was accepted, and she commenced her labors the first Sunday in September. Much interest is being manifested, both in church and Sunday-school.

Montpelier, Vt.—On the occurrence of the twentieth anniversary of his connection as pastor with the Church of the Messiah, Rev. J. Edward Wright reviewed the work and changes in his church and in the city during the twenty years. The original statement of faith is still retained. The church has grown and the building has been enlarged. The Sunday-school especially has prospered. The statistics given showed that Mr. Wright, besides attending faithfully to the duties of his church, has done much work outside, in the city and for neighboring parishes.

Portland, Ore.—At the Pacific Unitarian Conference, Rev. C. W. Wendté, the secretary, reported that, within a year or two, new societies had been organized in National City, Pomona, Carpenteria, and Los Gatos, in California; in Salem, Oregon; and in Puyallup, Washington; that new churches had been built in San Francisco, Los Angeles, and Sacramento. Mr. Wendté spoke, also, of the invitation of the State University to all denominations and churches to establish colleges and seminaries in connection with it, and to avail themselves of its educational privileges. The committee on schools and colleges in their report advised that a training-school for ministers be located at Berkeley, Cal. (the seat of the University); and that a committee, consisting of Rev. Messrs. Stebbins, Wendté, Eliot, Van Ness, and Mr. Thompson, be appointed to take the matter in charge. The resolutions of the committee were adopted. The treasurer reported that

over $550 had been contributed to the conference, and a like amount to the A. U. A. Encouraging reports were made by all the churches.

Quincy, Mass.—The two hundred and fiftieth anniversary of the First Church of Quincy was recently celebrated. Rev. D. M. Wilson preached an historical sermon. Addresses, chiefly of an historical character, were made by Rev. Stopford W. Brooke, Hon. Charles Francis Adams, Rev. Alfred A. Ellsworth, Hon. Josiah Quincy, Rev. Messrs. Eliot, De Normandie, and Joseph Osgood. Revs. Roderick Stebbins, G. Herbert Hosmer, and Alfred P. Putnam, were also present and assisted in the exercises.

Sharon, Mass.—The Unity Club of Sharon meets fortnightly, on Monday evenings, in the vestry of the church. Nine evenings of the coming year are to be devoted to the study of United States History, three are to be in charge of the Dramatic Committee, three in charge of the Committee on Music, and three others are to be social. The topics for study in history are as follows:

Settlement of American Colonies;
Growth of American Colonies;
The French and Indian Wars;
The Revolutionary War;
Adoption of the Constitution;
The Expansion of the Country;
The Anti-Slavery Conflict;
The Civil War;
Recent History of the Country.

St. Louis, Mo.—The Eliot Society of the Church of the Messiah have for the general subject of their year's study, "The Trend of Modern Thought in Fiction." The first topic is "Some Social Tendencies of our Republic," in connection with which are to be read—"The Minister's Charge," "The Money Makers," and certain chapters of "American Commonwealth." "Women in Sociology" is the second topic, and the books to be read are—"Love in the 19th Century," "The Woman Hater," "A Woman's Reason," "Annie Kilburn," "The Story of Avis," "Why are Women Redundant?"(in "Literary and Social Judgments") "What shall we do with our Daughters?" "Some Working Women" (in "Common Sense about Women"), "American Commonwealth" (chapter cv.), "Looking Backward" (chapter xxvi.). The third topic is "Charity Problems," with which should be read—"All Sorts and Conditions of Men," "Alton Locke," "Prisoners of Poverty," "Review of Proceedings of 16th Conference of Charities and Corrections." Fourth is "Political Economy." The books are—"Looking Backward," "Shirley," "Nicholas Minturn," "Never Too Late to Mend" (chapters x-xxvi.), "American Commonwealth" (chapter cvi.). The fifth is "The Province of Religious Institutions." For this subject are selected "John Ward, Preacher," "An African Farm," "Dr. Rameau," "Bluffton," "New Religion," "American Commonwealth" (chapter civ.). The last two evenings will be given to "Psychical Research."

—A class studying Christian History is conducted by Rev. John Snyder. It meets alternate Tuesdays. Some of the topics for study are—The Foundation of the Pope's Temporal Sovereignty, Feudalism, Hildebrand, The Crusades, Twelfth Century Heretics, Chivalry, and Art in Religion. The course closes with Savonarola.

Toledo, Ohio.—The Unitarian movement here prospers. The Liberal Message says of the Sunday-school: "Two years ago to try to have a Sunday-school was thought a hopeless task. 'Why, there are no children,' was heard on all sides. But now we have a school with an average attendance of over eighty, and a total membership of one hundred and twenty. We have also a library of one hundred and thirty volumes, and a well organized and faithful corps of officers and teachers.

JOTTINGS.

Joaquin Miller has just written a letter to the New York *Independent* on "The New Duluth," in which he throws Proctor Knott quite into the shade. It ought to make our little brave band of Duluth Unitarians hopeful to think that their city has such a future before it. "They are going to build a city here as big as Chicago," says Miller. "And when they have got a city built at Duluth as big as Chicago they will begin right off, the very next day, to build a city a great deal bigger than Chicago. Do not despise this wandering scribe when he says that Duluth is to be the great city this side of the Rocky Mountains—bigger than Chicago, or even New York."

The International American Congress visited the University of Michigan at Ann Arbor on October 17th, and were astonished enough to be met by a procession of 2000 students.

There is a wealthy brewer in Montrea who built a church, and inscribed on it: "This church was erected by Thomas Molson, at his sole expense. Hebrews xi. chapter." Some of the M'Gill College wags got a ladder one night, and altered the inscription so as to make it read: "This church was erected by Thomas Molson at his soul's expense. He brews (double) X X."

The papers are saying that Smith College for women is going to establish a sort of Toynbee Hall for New York. One of the graduates, Miss Jeannette Gurney Fine, is to be the head of a settlement planned by a number of college girls, its object being to live and work among the poor in the New York slums.

God is spirit, and all of *us* that is spirit shares his nature and can commune with him.—*Rev. E. E. Hale.*

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